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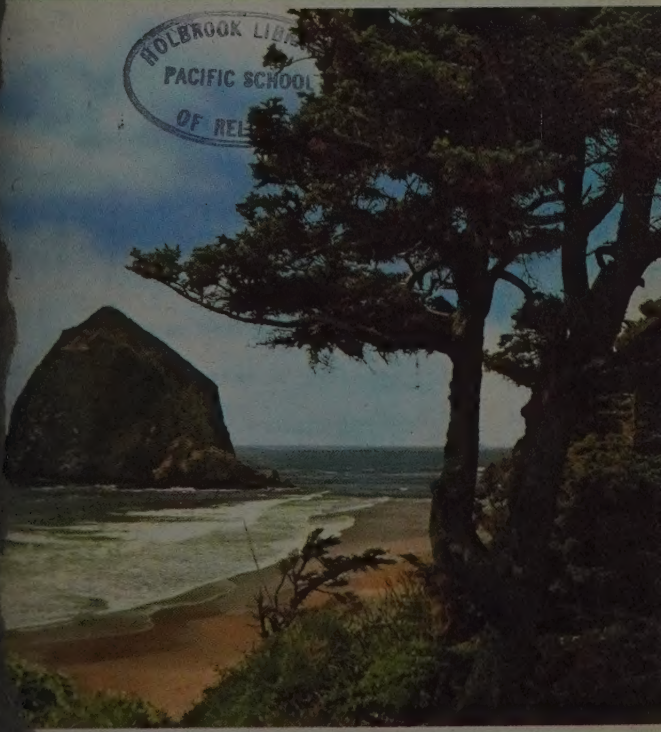

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Draw Nigh unto God

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Monthly Thoughts

BY CHARLES FILLMORE

To be Used from July 1 to July 31

Illumination: I am willing to do the will of God and thereby fulfill the promise of Jesus: "If any man willeth to do his will, he shall know of the teaching."

Prosperity: I know that it is the Father's good pleasure to supply me with every needful thing, and I rejoice in my willingness to accept His bounty.

Healing: In the name of Jesus Christ I proclaim to myself and all mankind: "God's will of life, health, and perfection is made manifest."

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The Ten Commandments

from the writings of

CHARLES FILLMORE

HOLBROOK LIBRARY PACIFIC SCHOOL OF RELIGION

BINDING

IN THE LAST century great changes have taken place in the minds of the people regarding the observance of the laws of conduct laid down by Moses. Instead of ready acceptance and rigid obedience as practiced by our forebears, we have questioned and analyzed and sometimes rather broadly interpreted the literal observance of those laws.

The most important thing we have done to the Ten Commandments has been to get a better understanding of them. We have found that our early conceptions of God were of an external, physical character rather than an internal, spiritual one. Jesus' definition of God as Spirit started us on a new line of investigation of the divine and its attributes. Spirit is "without body, parts, or passions," and if Moses' God was a jealous God He was not the same

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God that Jesus said was within Him. In other words, Moses' conception of God was rather primitive and tribal. He pitted the God of the Israelites against all the gods of the barbarians. His God fought the battles of the Israelites and utterly destroyed their enemies, their prophets, their first-born, and even their livestock. This is utterly foreign to the teaching of Jesus about God, and when we compare Jesus' criticism of Moses' command to hate our enemies instead of loving them, we readily see that Moses was describing God as a personal being living in a world external to man and his world.

So we see that Jesus had the true conception of God as omnipresent Spirit life and intelligence existing as the center and cause of all things visible and invisible. God is not limited to what we conceive as personality. He is the great universal moving energy and intelligence animating man and the universe as a whole, without partiality, bias, or respect of person. According to Jesus, we do not find God in the external but within ourselves, our minds. "The kingdom of God is within you."

Those who in thought function continually in the world of externality and fail to cultivate their spiritual nature, according to Jesus, "have neither heard his voice at any time, nor seen his form."

So the followers of Jesus sometimes rather mistrust Moses' metaphysical insight and feel justified in reconstructing their early interpretation of the Ten Commandments. The Sabbath day has become a fetish and sectarians have made its observance of very much more importance than it deserves. Experience proves that it is beneficial to rest and relax

from the tension of temporal things one day out of seven, but it makes no difference whether that day is the first or the last of the seven. As Jesus taught, the Sabbath was made for man, not man for the Sabbath.

Jesus gave the God within Him credit for His knowledge, ability, and all His mighty works: "Believest thou not that I am in the Father, and the Father in me? the words that I say unto you I speak not from myself: but the Father abiding in me doeth his works." Those who follow Jesus in developing the spiritual nature testify that they acquire what might be called an acquaintance with a new and much more comprehensive mind than is evidenced in the world without. This inner mind sharpens their insight and general observation until they see everything in larger perspective. They learn to love life and earnestly seek to know and observe its laws. Those virtues that heretofore have been taught them as duties to man and God automatically become principles of conduct, and as their love of that inner law increases they find themselves doing without effort those things which were heretofore of the nature of compulsion.

Hence love of God, our original Father-Mother, quickens the love we have for our earthly parents, and not only for our relatives but for all persons and all things. When this divine love fills our hearts we have no desire to kill or destroy life in any of its manifestations. Neither do we commit adultery, or lie, or steal, or covet.

Oneness with the great source of all good, the God-Mind in man, merges man into Spirit conscious-

ness, gives him an understanding of what Jesu meant when He said, "He that hath seen me hatl seen the Father."

The Ten Commandments as given to Moses als make love of God and the recognition of God th important thing. The first seven commandments de scribe in detail how we may build up in our mind the idea of God and Him only. This is good psy chology. It is used in business to impress on the minc of the customer that this is the only article on th market worth having. The Lord's Prayer opens wit "Our Father who art in heaven, Hallowed be th name"—Thou art the wholeness, the one and onl God. And the closing is like unto it: "For thine is th kingdom, the power, and the glory."

Certain sects that desire to exalt their patron sain or leader require that mention be made of his per sonality whenever his writings or works are referre to.

This tends to fill the thought atmosphere wit mental images in which that personality is forever alive. Politicians understand vaguely this law and they camouflage their demagoguery under flamboyant slogans and artificial publicity stunts.

So we find that giving God first place in our thoughts is in harmony with a law of mind evolution under which the idea concentrated upon becomes the focal center and creative source of all action.

The command that no graven image of God be made has been as a rule taken to mean that no carving of stone or metal shall be made to represent God and become an object of worship.

Modern psychology tells us that everything we are aware of is first a mental image and that the image endures as long as we hold to our first concept. It is therefore very important that we have a right concept of God as Spirit; then we have an omnipresent source of existence that is everywhere and has all power. This could not be true if God were limited as to time or place. Modern science is proving the unreality of matter, time, and space and the allness of Spirit. It says that when our minds are intensely interested we lose the sense of time. Einstein gives this illustration of how time is affected by circumstance. He says that a young man might sit on a divan and talk to a lovely young lady for two hours and it would seem only two minutes. But if the same conversation took place with both sitting on a hot stove, two minutes would seem two hours.

In His Second Epistle Peter says, "But forget not this one thing, beloved, that one day is with the Lord as a thousand years, and a thousand years as one day." Thus time is an estimate and measure of events and is short or long to the individual as the events are joyful or sad. God lives in a state of eternal bliss. His joy is so great that time passes so swiftly as to be virtually nonexistent.

And Moses said unto the people, as he says to you and me:

"Fear ye not, stand still, and see the salvation of Jehovah, which he will work for you to-day: for the Egyptians whom ye have seen to-day, ye shall see them again no more forever. . . . Jehovah will fight for you, and ye shall hold your peace!" Lowell, the New England poet, says:

"God is not dumb, that He should speak no more;
If thou hast wanderings in the wilderness
And find'st not Sinai, 't is thy soul is poor;
There towers the Mountain of the Voice no less,
Which whoso seeks shall find, but he who bends,
Intent on manna still and mortal ends,
Sees it not, neither hears its thundered lore."

Living Waters

High in the mountains one may come upon
A hidden wellspring deep and crystal clear;
Its constant source supplies the little stream
That bubbles from its depths year after year.
Joyously tumbling down the mountainside,
Bathing its mossy banks with silver spray,
The cooling water of the little stream
Gives life and comfort all along its way.

Deep in the consciousness of every man
The living waters flow; divine supply
For every need of body, mind, and soul.
No need to fear God's wellspring will run dry!
The current of His love flows ever on
To heal, to bless, to prosper all our ways.
Let us have faith in God for our supply,
And be renewed and strengthened all our days!

—*Hazel Thomas Wright*

Building a Prosperity Consciousness

VAN SCOTEN

HAVE YOU EVER asked yourself whether you are building a prosperity consciousness—or a poverty consciousness? Perhaps you may have wondered why the good things of life do not seem to come to you. You may have been building a poverty consciousness with negative thoughts, words, and acts.

Our consciousness is built of the kind of thoughts we think. When we hold thoughts of poverty, such as: "I am poor; I haven't any money; I'm too old to work; no one wants me; I don't know how I'll pay my bills," we are building a poverty consciousness and can expect to manifest only poverty in our lives. Such thoughts cause us to become discouraged and downhearted, and it is difficult to build a prosperity consciousness when we are discouraged.

It is necessary for us to be open and receptive to prosperity by holding prosperity thoughts, such as: *"I am rich, because God is my inexhaustible supply; I am abundantly supplied with all good; I always have plenty of money to pay my bills."* By holding such thoughts, we build a prosperity consciousness that will bring us the good we desire.

What is prosperity? Prosperity means something different to each of us. Perhaps to me, it may mean a small white cottage, an old-fashioned garden with a picket fence around it, and a modest income. To you, it may mean a large income and a spacious

home, beautifully furnished. To another, it may mean a steady job with a comfortable wage, while to yet another person it may mean plenty of money and leisure time or success and fame. To still another it may mean health and general well-being.

A good definition of prosperity is: "Prosperity is that state of mind in which one feels no lack of time, of money, of opportunity, of capacity for self-expression, of love, of health, or of happiness. It is the consciousness in which man sees himself to be lovingly in the hands of the Father and constantly sustained by an inexhaustible supply of substance."

Spiritual substance is made up of divine ideas, such as life, light, love, wisdom, and power. From such as these we build our prosperity. This universal substance is inexhaustible, everywhere evenly present. It is above, beneath, around, and within all of us and is available at all times for our use. All we have to do is to take hold of it with our minds and to use it in a right, wise, and loving way.

Is it because spiritual substance cannot be seen or felt that we doubt its existence? This invisible substance of divine ideas is more real than the outer, visible things that it creates! Outer or visible things can and do change, but spiritual substance never changes. It is the principle that stands under all that exists externally. It is our faith in this invisible substance that will bring it forth into outer, visible manifestation.

Have faith that the prosperity you desire is already yours. Faith knows that it is yours now. In faith, you possess the thing you desire first in your mind. Faith takes hold of the divine idea in your mind and molds

it into the visible prosperity you desire. Faith is an active power that you must put to work in your life. Faith, working in you, makes you act out your prosperity in your life and affairs.

And how do we build a prosperity consciousness? Prosperity comes to him who expresses it in thought, word, and act, who has faith in it, and who gives thanks for it. Every thought he thinks must be a prosperity thought. One cannot hold thoughts of poverty and expect to create prosperity. As we sow prosperity in thought, word, and act, so shall we reap prosperity in our lives and affairs.

To bring prosperity into our lives, we must not only think prosperity thoughts, but we must see our prosperity coming to us. Let us see ourselves as prosperous persons. Let us vision ourselves doing the things we want to do, or having the things we want to have. We envision that new position and see ourselves working at it, a success in all that we do. We envision that new home we want; we see it in every detail from basement to attic, just as we want it. If we want a new car, we envision it. We see ourselves driving it rather than the old "jalopy."

Affirm often, *"My cup runneth over,"* and see your good coming to you in abundance. God gives abundantly. See your cup of prosperity running over with every conceivable good, your heart's desire fulfilled. Do not limit God.

You may ask, "How can I act prosperous in my life and affairs?" The answer is simply—walk with your head up, your shoulders straight, your eyes bright, a smile on your face, a spring in your step. To develop and bring forth these qualities in your

life will cost you nothing. How often when you feel depressed about poverty do you find yourself walking and acting dejectedly? Rather than raising yourself to a higher level of prosperity, you are dragging yourself down to a lower level. Your thoughts outpicture themselves in your life.

"How would you act if you received a promotion and a raise in salary and could buy the new house you want?" I asked a friend this one day when she was complaining dejectedly that only poverty and misfortune were coming to her.

"Why!" she exclaimed to my question, "I'd be the happiest woman in the world! I'd sing all day and really walk on air."

"Then act that way, as though you have already received it, and your good will come to you," I told her.

We build a prosperity consciousness through prayer and meditation. And we are praying when we know Truth and apply its teachings to our daily lives; when we think, speak, and act prosperity in all our ways. Whatever we ask for in faith, we shall receive. The Father knows what we have need of before we ask for it, but our asking opens the way for our good to come to us. It gives us a feeling of oneness with God, the source of our good.

Ask God for the things you desire, but also ask Him to guide you in their selection. We may not always know what is for our highest good, so it is best to ask for guidance: *"Father give me this if it is for my highest good, or give me something better, according to Thy divine selection."*

Know that God is your inexhaustible supply. No

matter how much you draw on this supply, it will never be depleted. No matter what you want of life—love, health, wisdom, or material gifts—you have only to go to God, the one and only source of all good things. There is no other source from which your good can come. Think on His abundance. Let it become part of you. Nothing can separate you from your good except your own negative thoughts of poverty.

Tithing helps us to build a rich prosperity consciousness. It gives us a feeling of oneness with God. Through tithing, God becomes our divine partner. We learn that we are sharing with God and that He is sharing His abundance with us, although we should never give with the thought of getting something in return. Instead, we should give for the pure joy of giving and sharing with God.

Recently I met a woman who told me that a few years ago she was almost destitute. She was living in a cheap, furnished room, for which she owed several weeks' rent. Jobs were scarce, and she was continually told that because of her age she would have a hard time finding work. She said: "I was discouraged and blue, and my attitude showed in my downcast manner and personal appearance. No wonder I could not find any work!"

She told me that she chanced to go into a building where a Truth meeting was being held. She did not know what it was about, but she was tired and wanted to rest. The lecture was on prosperity and tithing. She had just a little over a dollar in her pocketbook, which was all the money she had. She decided to tithe, and she put a few coins in the col-

lection plate. "That very act made me feel rich, made me feel a partner with God," she said.

She then went to her room and decided to put into practice the Truth she had gleaned from the lecture. She would show her faith by "making ready" for her good to come to her. She cleaned and pressed her clothes, polished her shoes, pinned an old but gay novelty pin on her dress, and sewed a new flower on her old hat. Then she looked in the mirror and beheld the transformation that had taken place. She saw a smile on her face and a flush of pink in her cheeks, and her heart was filled with joy.

The next morning, she visited an employment agency and obtained a job as companion to an elderly woman. It was a job that proved satisfactory, for she is still working at this same position.

"In everything give thanks." Our first thought in the morning should be a prayer of thanksgiving. Every time we give thanks for something we have or expect to have, we are building a prosperity consciousness, opening the way for our good to come to us. And let us give thanks for all the little things, as well as all the big things.

Take a piece of paper and make a list of the things you have to be thankful for. You will be astonished to see how long your list is. Thank God for your health, the eyes you see with, the ears you hear with, the hands you work with, the feet you walk with. Thank God for your home, "be it ever so humble"; for your family, friends, and neighbors. Thank God for the sun that shines, for the air you breathe, for the birds that sing, for the flowers that bloom on every side. Thank God for His great

abundance everywhere.

God sends His good to us through many channels. God's ways of giving are not limited. We may not be able to see any way open for our good to come to us, but God will find a way. It is our own lack of faith and our thoughts of fear and doubt that keep the doors and channels of our good from opening. God can bring our good to us even though every door seems closed. We must "fear not, only believe" that our good is coming to us.

"All things whatsoever ye pray and ask for, believe that ye receive them, and ye shall have them."

VOCATIONS

Hope works at the planning of landscapes,
And of towers to shine in the sun,
And of highways to gladness and glory
And challenging heights to be won.

Love works at the bearing of burdens
And the plucking of bramble and stone;
At the tending of gardens to blossom
By a beautiful path for its own.

Life works at the building of bridges
From the drabness of things as they are
To the wonder of things as they might be,
From the clay to the glow of a star.

—*Clarence Edwin Flynn*

Antidote for Fear

GEORGIA MOORE EBERLING

SCIENCE HAS FOUND an antidote for almost every poison. The physical part of man is studied and cared for far better than are the mental and spiritual.

Realizing that the mental side of man needs attention, churches of many faiths have established counseling clinics where the disturbed, the fearful, and the doubting ones may go for help. It is known that many diseases and physical ailments take root in the mind. The Bible always has been a source book for mental therapy.

Henry Van Dyke said of the Bible: "Born in the East and clothed in Oriental imagery the Bible walks the ways of all the world with familiar feet, and enters land after land to find its own everywhere. It has learned to speak in hundreds of languages to the heart of mind."

The Bible does more than that. It has the antidote for every poisonous emotion of which perhaps the most prevalent and most deadly is fear.

The Bible is full of the command, "Fear not." In my concordance are more than sixty. There are also many other passages on fear and similar subjects. Fear was recognized as a real enemy of the mind.

Moses found it constantly necessary to encourage the people whom he was leading out of bondage. The Israelites were afraid of the Egyptians. Moses adjured them: "Fear ye not, stand still, and see the

salvation of Jehovah . . . for the Egyptians whom ye have seen to-day, ye shall see them again no more for ever." And again, "Fear not: for God is come to prove you." Today we often have a man-fearing spirit. We need to remember to "stand still, and see."

We need to remember that even with the A-bomb, the H-bomb, and the man-made satellites that will circle our earth, God is still in command of this world. When we think of enemy nations we must remember that the people of those lands are also God's children. When fear of the unknown grips us we may cry out like David:

"In God have I put my trust, I will not be afraid;
What can flesh do unto me?"

If our trust is in God we yet may claim David's faith.

"It is better to take refuge in Jehovah
Than to put confidence in man"
and "in princes."

David was so sure that the Lord was with him he would not fear what man could do.

"Though a host should encamp against me,
My heart shall not fear,"

he declared. We must remember that David desired only one thing; "to behold the beauty of Jehovah," and to dwell in God's presence.

The fear of illness grips every heart at some time. The Book of Job can bring great peace of mind and comfort. Job knew fear. When disaster struck he said, "The thing which I fear cometh upon me." Job had great faith, and his trust nurtured that faith. It was a complete antidote for his fear. Although

Job thought that God had sent all his woe upon him, still we hear him affirm: "Though he slay me, yet will I trust in him." Such a trust also sustained Abraham in the face of apparent disaster. Perfect faith and love cast out fear.

Job was determined to lift up his face, to be steadfast, and unafraid. This was his faith before he saw any evidence of healing.

"Thou shalt forget thy misery;
Thou shalt remember it as waters that are passed away."

We are prone to remember "misery" after it has passed away. We fret for fear that it may return. How pleasant life will be when we can think of the past impersonally, without regret or fear, but as "waters that are passed away."

There is another insidious fear that is difficult to overcome. Have you ever listened to a friend or relative narrate on his fears? Doubtless at some time we have unloaded our fears, doubts, and burdens on another. Thus we become, or cause another to become, a victim of someone else's fear! We are told: "Neither fear ye their fear, nor be in dread *thereof.*"

He added, "Say to them that are of a fearful heart, Be strong, fear not . . . your God will come *with* vengeance, with the recompense of God, he will come and save you." "Fear thou not, for I am with thee; be not dismayed, for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." These are great, unfailing promises for us today if we have faith to claim them.

All through the books of the prophets we read,

fear not, fear not, fear not!"

Knowing that human nature is the same throughout the ages, we may take courage from God's dealings with men in past eras. God is just the same today. When we allow doubt to creep into our thinking, we begin to fear. Someone has said that "a perfect faith would lift us absolutely above fear."

"Faith is assurance of *things* hoped for, a conviction of things not seen." Faith is the one unfailing antidote for fear.

TRANSFIGURATION

Eldred F. Oakes

I stand in awe of beauty—
A lone star aglow in the pale purple peace
Of an iridescent sky,
Like an altar light, hangs low.

I watch the clouds as they,
In utter silence, pass;
And see them move across the moon,
A silent, silvery mass.

A symphony of line and motion—
Silhouettes against the sky.
The bare, black lines of a majestic tree
Surge upward, and with them, I.

No mold of clay from dust or to dust returns;
My spirit soars with beauty until I cannot see
Aught else but perfection—
For I am one with Diety.

The Divine Relationship

ESTHER FRESHMAN

ONE OF THE MOST tenderly beautiful and the most powerfully urgent tenets of Jesus' teachings involves the divine relationship. Even though Jesus had the love of His disciples, He also had their doubts. Thus His words, while impregnated and protected with magnificent patience, were at times freighted with reproof for His followers who had yet to outgrow their "little faith."

To Jesus who had both heavenly and earthly knowledge the relationship of father to son was the closest comparison that could be made in teaching His disciples the nature and measure of the love that God has for man. It is amazing that God, the giver of all gifts and the bestower of love, has had to wait for mankind to learn to love Him.

The divine acts of love that have been performed in behalf of mankind are so sublime as to overwhelm and dazzle humanity with their intensity. We have, of course, the divine sacrifice on the cross, and the infinite patience that Jesus expressed while giving the world His teachings. We have the unsurpassed peak of compassion that was attained in His forgiveness of those who tried to destroy Him. We have the glory that was expressed in the service of commemoration at the Last Supper, the farthest-reaching idea of communion that could be translated in men's minds. What closer relationship could be depicted than the Last Supper? Then, in a dramatic,

crucial time just before His betrayal and abandonment by those who He held most dear on earth, there took place a magnificent conversation between Jesus and His Father. The conversation contained no hint of disappointment, no sad or weary words. Instead, there was the eloquence of His ardent generosity, not only for the apostles, but for all mankind endlessly: "Neither for these only do I pray, but for them also that believe on me through their word; that they may all be one; even as thou, Father, *art* in me, and I in thee, that they also may be in us: that the world may believe that thou didst send me."

Jesus had one mission: To teach the love of God and the close relationship of the Father to the Son, a relationship that exists not only in Himself but in every man. Though on the eve of the greatest ordeal that ever faced any man, His words were for mankind, not for Himself. His concern was for the success of His mission, not for His sacrifice: "And the glory which thou hast given me I have given unto them; that they may be one, even as we *are* one; I in them, and thou in me, that they may be perfected into one; that the world may know that thou didst send me, and lovedst them, even as thou lovedst me."

Previously He had told His disciples of the importance of this relationship when, with one of His powerfully simple word pictures, He explained this relationship with irrefutable clarity: "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; so neither can ye, except ye abide in me. I am the vine, ye are the branches: He that abideth in me, and I in him, the same beareth much fruit: for apart from me ye can

do nothing."

"For apart from me ye can do nothing." Surely, here is the bond, the bridge to the oneness, that transports us to the great destiny that God intended for us beginning with the creation of man: "I am the way, and the truth, and the life: no one cometh unto the Father, but by me."

When a question involving the attainment of the kingdom of heaven came up, Jesus told His disciples: "With men this is impossible; but with God all things are possible." This, then, was the mission of the Son; that mankind can know the divine relationship, the oneness with the Father, the union with God; that all good can be maintained here on earth, and that the kingdom of heaven can be realized in the heart of man: "And lo, I am with you always, even unto the end of the world."

What is our part in all of this today? How do the words apply to us? Jesus knew about us even when He lived on earth. He knew about you and me, and He provided for us: "Neither for these only do I pray, but for them also that believe on me through their word; that they may all be one; even as thou, Father, *art* in me, and I in thee, that they also may be in us: that the world may believe that thou didst send me."

This is a startlingly beautiful prayer. It inspires us to feel close to Him. The urgency and importance of His words are miraculously clear. How, then, must we fulfill our part in this complex, busy, materialistic time? As I recall His life and teachings, the thought occurs to me that there are three broad classifications by which we can comprehend how Jesus related Him-

self to God and thus enlighten ourselves and make the Truth usable in our lives.

First of all, we can be sure that Jesus recognized God's power in every activity. Jesus constantly related Himself to the Father. In all of Jesus' works He used this relationship and power. He told His disciples over and over that the Father in Him was achieving the results. He never relaxed His awareness of the goodness and love of the Father. He brought this goodness and love to every activity.

We have the same privilege. We can awaken to the miracle of each new day and thank God for the gift of life. Surely we have nothing more important to do when we awaken than to reaffirm our relationship to the giver of the day and the creator of our lives. It is almost unbelievable how we cheat ourselves of His aid. And it is nothing short of amazing how we continue to pit our individual puny efforts against problems that could be solved through the aid and the power of Divine Mind.

The second broad classification on which we can lean is Jesus' divine ability in transforming the negative into the positive. There were five thousand people to be fed, but He did not accept as final the report that there was insufficient food to assuage the hunger of those who followed Him. From a portion of food so small that His apostles thought it to be totally inadequate Jesus built a fine repast, using the divine relationship and His belief that "with God all things are possible." He not only managed to feed the five thousand, but later the apostles found that considerable food was left over.

He did not see blindness, lameness, or leprosy.

He did not see death. He saw only wholeness, well-being, and life. He did not see lack or fear. He saw abundance, love, courage, and strength. Through His belief in the Father, the impossible was transformed into the possible.

I know a man who was pronounced by fine diagnosticians as a hopeless alcoholic. For a time it seemed that this confused man was going to surrender to this verdict. Then came a change. He stopped looking outside of himself for help, ceased trying to escape his very self and took a good look within. He was not very happy with the result. Surely there was more to him than a beaten down body, weary spirit, and bedraggled appearance. And as he searched he did find something there on which he could rely. He found not weakness, but strength; not fear of defeat, but courage; faith in that something within that had urged him to seek a new life. He allied himself with the perfect self, and today he is completely rehabilitated. In turn, he is helping other alcoholics as they work toward a better life.

We all have the ability to bring forth such transformations in our own lives. We do not have to give in to that bugaboo which we so often call "circumstances." With the tools that He has blessed for us we can transform our obstacles into useful things. For every problem confronting us there is an answer on the way. We have only to ask for and believe in the right answer. It is ridiculous for us to acknowledge an acquaintanceship with defeat when God is constantly opening the doors to our good, momentarily revealing new marvels to us.

The evening before Jesus was to meet His great

ordeal He had a meal with His apostles. At this gathering, which was impregnated with emotion, important instruction, and revelations too powerful for even the Twelve to comprehend, Jesus gave to these chosen ones the idea of the holiest relationship man has ever known. He had come on earth to give man divine love. He had come in order that, through Him, man could become one with God. Using the symbols that were at hand, He picked up from the table a piece of bread. He blessed the bread, broke it, and gave it to the apostles, saying: "Take, eat; this is my body." Then "he took a cup, and gave thanks, and gave to them, saying, Drink ye all of it; for this is my blood of the covenant, which is poured out for many unto remission of sins."

Here, with the aid of words and symbols, Jesus taught these fortunate, incredulous men the idea of holy communion, a oneness that to much of mankind still remains mystical and baffling. His followers were to become His body and His blood. They were to be that close to Him! They were to be one with Him; and through Him, as Sons of the Father, one with God. Through their teachings of the Way all mankind was to know this joy of oneness.

The beauty of this love is beyond comprehension. It is awesome and mystifying—a sublime gift that man all too frequently puts aside as though it merely were a treasure in a museum instead of the living, vitalizing relationship that it is meant to be.

The third step is still harder for man to accomplish, and it involves the complete surrender to God's will. Jesus again showed the way in this and arose from His full gift of self to the victory of the

eternal life that was to bring on a complete change in mens' thoughts. On that last night when He was in the garden, forsaken and nearing the scorn, ridicule, and cruelty of men, He gave proof of His great suffering and momentary desire to be relieved of the ordeal ahead: "And he kneeled down and prayed, saying, Father, if thou be willing, remove this cup from me." Then immediately He uttered the words of trusting surrender: "Nevertheless not my will, but thine, be done." We are told: "And there appeared unto him an angel from heaven, strengthening him."

We ordinary humans find it difficult to relinquish fears and completely trust God. Yet in the divine relationship the pattern for so doing was established for us through Jesus. God, in His divine understanding, sent Jesus the strength that allows us to be sure that we, too, can say: "Nevertheless not my will, but thine, be done." We are His beloved children, one in His good, and He has told us: "Fear not, little flocks; for it is your Father's good pleasure to give you the kingdom."

When our faith has grown to the point that we can surrender our little self to the greater self, when the imperfect has surrendered to the perfect, then we do become one with God. The act is ours to perform, the willingness is ours to extend, the love is ours to give. The way is at hand, tried and true, sure and comforting—our way, our Truth, our life.

Jehovah will not suffer the soul of the righteous to famish.—PROVERBS

What Will You Receive?

PHYLLIS COSTIGAN

WHEN JESUS SAID to the sick man, "Take up thy bed, and walk," He brought forth for the sufferer more than healing. He lifted him into the place of overcoming. That was a far greater blessing than the man had even dreamed of receiving. He had the faith that he would be healed because Jesus had established healing in other men, but now, not only was he to walk, he was to take up his bed. Immediately, he rose above his limitations and demonstrated the full God-power in his life.

When the man with the withered hand was told, "Stretch forth thy hand," that was also a bringing forth of something mightier than he had expected. Even to move it was an accomplishment. To literally stretch forth, on command, that which had been seemingly useless for years was a miracle of the highest degree. The man did as he was bidden and stretched forth his hand, like the sick man who had taken up his bed and walked.

It can be the same with every blessing, every healing, and every answered prayer in our lives. Not just what we ask but more than we ask. God gives that way, the fullest measure. How are we receiving?

Even God cannot give that which we refuse to accept. We not only need to ask but also to be ready to receive. We must be prepared to do His bidding, to take up our beds. We must be willing to relin-

quish the little and to receive the much. We must let go of our small picture of the fulfillment of our desires and let God show us the much larger and fuller picture He has for us.

"Never look for the way in which a blessing or an answer is to come," I once heard a follower of Truth say.

When concentration on the ways and means to fulfillment occupies our minds, there is no place for God's guidance. We are struggling and striving to find our own ways out of our difficulties instead of letting God find the way. "So are my ways higher than your ways." God's ways are perfect ways, giving us more than we have asked.

Dana Gatlin in her book *God Is the Answer* says that God has as many ways for solving a problem or for giving a certain blessing as there are grains of sand on the seashore. Our limited consciousness often stands in the way of our receiving an answer. We are ready only to "walk," not to take up our beds. We are looking to one way, while God is looking to a much better way.

Gardner Hunting in his writings points out that we receive little because we ask for only a little. We should "ask big." Jesus never received in a miniature capacity. His prayers were always big ones and they were always answered. He called forth Lazarus—a mighty accomplishment! He fed the multitudes! He never expected that our Father would grant only a little. He knew that God's reservoir was unlimited; His giving was unlimited. It is up to us to ask; to unite with the Christ and ask for what we want.

We receive that for which we ask, but sometimes

we are uncertain of what we are seeking. The sick man not only wanted to walk, he wanted a full life. The act of taking up his bed shows his overcoming and his gateway to a full life. Jesus knew what the man wanted and spoke the words for him. So often we are confused in our asking and then we wonder why we do not receive. Confusion blurs our inner vision and interferes with our supply of good. Ask yourself, "What are my real desires?"

I was talking recently with a woman whose chief desire was to move from her present home. She had asked in vain, she said. "Why do you really want to move?" I asked.

"Because I want to have a freer life, not one that is so dependent on the way others live," she replied. "And I cannot have it while I live here."

"Then what you really want is a different life, isn't it?" I suggested.

"Yes, but that isn't possible until I live in different circumstances," she replied.

"Then why not pray for the life you want, the fulfillment of your days as you want them, leaving all else to God? You will move, if that is the way it is to be. You are saying, 'I want to move,' which is the same as concentrating on the means instead of leaving the means to God."

Sometimes we see our plans falter and the doors that we had looked to for happiness and abundance remain closed. We cry out against our hurts and our troubles. What are we prepared to receive? Just what little picture do we have in mind of our fulfillments? How much greater and more beautiful is the picture God sees for us?

I have a friend who always prays, "Either that which I ask, or something better which you may have for me, dear Father." Often she gets some particular demonstration that she has sought. Frequently she receives far more than she had expected. It is wise not to be too specific. We should stretch forth our hands instead of just moving them!

No door ever closes that does not give place to a wider one. That which appears lost to us often reveals itself in another aspect. When the composer Robert Schumann saw the end of his concert playing through the result of an injured hand, he turned to composing. On this great channel the door never closed, and although the composer long ago passed on, his music still lives. God's fulfillment was not the small door Schumann saw but a wider and larger one.

We must believe in the wonderful achievements, the prosperity, and the happiness that God has for us. If we do our part, God will certainly do His.

How are you receiving at this very moment? What are you asking for? What are you expecting? Are you expecting the healing of some ill—or perfect health? Are you expecting the job you thought you wanted—or the highest fulfillment of your talents? Are you expecting the happiness on which you have set your heart—or the greater joy that God has for you?

What will you receive? You will receive not just that for which you ask, but that which you are prepared to accept. Are you limiting your good because you are clinging to your own picture of fulfillment instead of letting the perfect will of God be done

through you? Are you keeping divine answers away because you are littering your mind with the ways and means?

Let go of your own limitations and leave the outcome to God. He will guide you to the things that are for your greatest good. He may bid you, "take up thy bed," and "stretch forth thy hand," to bring you into a state of blessing more rich than you had mentally visioned. He will establish your fullest measure of health, happiness, and supply. Will you receive it?

A Better World

How can a hope that lies so close to every heart
Remain at the same time a thing remote, apart?
We speak as though this better world to be
Were something of no concern to you and me,
A better world that should be brought about
By plans that learned diplomats work out,
Instead of one wherein we have a share
And great responsibility to bear.
A better world? If all of us will start today
To work for this, yes, work as well as pray,
If in our daily contacts we will show
More love and understanding as we go,
If bickering and quarreling we cease,
If in our daily living we find peace,
Then since it is the same, except on larger scale,
A better world will come; it cannot fail.
So let us work, yes, work as well as pray;
Let us begin to build a better world today!

—*Mildred N. Hoyer*

A New Commandment

AVERY HILLIS

TO TRY HIM, a lawyer once asked Jesus, "Teacher, which is the great commandment in the law?" Jesus replied, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the great and first commandment. And a second like unto it is this, Thou shalt love thy neighbor as thyself. On these two commandments the whole law hangeth, and the prophets."

"Thou shalt love . . . love therefore is the fulfilment of the law."

The law is clear. We know it. Why have we been so slow to obey it? The answer must be found in our lack of understanding. Surely, no one with full understanding would want to become less intimately associated with All-Good. Human intellect, with all its readiness to take advantage of a favorable situation, is unable to comprehend fully the advantages of a full-working partnership with God.

A text that makes us pause is, "Thou shalt love thy neighbor as thyself." It is true that many persons are simply not very lovable in their human selves; however, God never commanded us to love evil or anything less than the best. Therefore, we are justified in rendering the command, "Thou shalt love God in thy neighbor as thyself."

Each thing reproduces after its kind. War and violence are born of the hatreds of mankind. Love

begets love. Love is stronger than hate and can dissolve it. However, as Charles Fillmore has carefully pointed out, "The love current is not a projection of the will; it is a setting free of a natural, equalizing, harmonizing force that in most persons has been dammed up by human limitation."

Every human being has within him the explosive called emotion. If handled improperly, it can result in an explosion that may damage other lives. Nevertheless, emotion is a part of the soil from which grow true success, real achievement, and happiness. The people who love well and achieve greatly are the ones who have the best control of this dynamic power, diverting it at will into the channels where it will be useful. The transformer by which this is accomplished is known and is instantly available.

The love I am talking about is, of course, love in its higher, impersonal sense, a love such as Jesus practiced. When one knows that every man is embryonically a child of God and on the way to expressing the fact, it is not too hard to see the divine in him.

Love has been charged with responsibility for much destruction and unhappiness, even for war. For example, it is believed that the Trojan war was caused by the love of one man for another man's wife. The charges cannot be sustained. Such negative results arise not from love but from the lack of love, from selfishness. Real love is always constructive; it always makes for happiness. The complete love, the safe love, is the love of God. When we love God we automatically ask Him to work through us with all the powers of the perfect man, including love

and wisdom.

In loving a person unselfishly, we do not love the bad qualities in him, but the good ones. We do not love him for ill temper and selfishness. We look beyond these outer imperfections to see the inner perfection, the loving-kindness and the unselfishness divinely inherent in him.

We are enjoined to love the good, the best: those qualities that are of God. This is easy, delightful, and what we have been wanting to do. Why not do it?

You want happiness, supply, health, and peace; you want them very much. It is right to want them, for they are of God and therefore good. Do not want them desperately, because desperation is out of character for a child of the all-loving, all-powerful, and all-generous Father. Want them lovingly. Love the good for which you ask, because it is of God and therefore good.

Our prayers and our efforts often lack the spark that would make them dynamic. We pray but we see no results; we work but we see no recompense. We feel frustrated, but needlessly so. The Christ teaching contains the needed dynamic medium, although it has been little used. "Thou shalt love." Here is the most dynamic of all the teachings of the dynamic Christ.

People pray for health, for prosperity, and for happiness. This is good, but it is not the highest good. This is a piecemeal method, a method lacking in wisdom because it is based only on our own limited understanding. When we love God and ask Him to express His full perfection through us, we

cover all possible needs. The results of such asking will be happier than we may have foreseen.

Moses received the inspired command, "Thou shalt not kill." It was progressive for its time, perhaps even revolutionary; still, it was far from representing the Christ standard. A man could hate, he could think about killing, or he could yearn to kill; yet, as long as he refrained from killing he was technically obeying the commandment. This was the negative aspect of the law. The positive aspect of the law was set forth by Jesus fifteen hundred years later: "Thou shalt love."

The fearsome atomic bomb is harmless until a certain device or chemical combination is employed to explode it. When the bomb is supplied with the right trigger, the power is utilized in awesome fashion—for destruction. A better method of controlling this power is needed, a method for setting it to work at will. Scientists are working on the problem with an enthusiasm that was never displayed in making the power available for destruction. We also have the problem of bringing our emotional power under control, making it a blessing to us and to the world. The solution to the problem is known already.

Love is the chemical agent that can enter into the thoughts of the individual to sweeten, to unify, and to give our thoughts purpose and power. The individual in turn can introduce this dynamic agent into the thought stream of the world to set it to work for constructive ends. We have heard this, but few of us have done anything about it. We can learn to appreciate the method more, even to love it.

We may have considered emotion to be an indication of instability, of weakness. Such a belief is not well-founded. Nobody accomplishes much in the world or for the world unless he has strong emotions. Emotions can be put to good use or to bad use, but they are fundamentally good. They cannot be suppressed successfully, but they can be guided and utilized for good. The person who becomes great is the one who transmutes his emotions into enthusiasm, zeal, and action. He loves the good mightily, and God works mightily through him.

You have seen a small child frightened by the harsh words of one adult addressing another. The child reacted obviously to the emotions of another. Less obviously but as certainly the world reacts to your emotions. Why not identify yourself with the best?

Do you want to make faster progress in business? Love your work! Love begets enthusiasm and good ideas. The item of love is usually the only consequential difference between the outstanding success and the abject failure, between the greatest saint and the lowest sinner. One expresses his love in constructive ways; the other represses love, acts without love.

Do you want more health? Love your body and the health it now manifests. Since the human body is one of the most remarkable of all created things, you have the best of reasons for loving it and the service it gives you. Praise and bless your body, knowing that the embryo of perfection is within it. You will not be disappointed, for love enhances life.

Do you bless your food before you eat it? Love

inspires us to treat well that which we love. Remember that, you who are overweight. Do you bless your food with love and then conscientiously dedicate it to the service of your body temple? Nobody overeats or knowingly takes harmful food into his body if he considers it first with real love. We do not offer anything harmful to that which we truly love.

Do you want to be more influential and beloved? "Thou shalt love." People cannot resist real, honest love. They do not want to resist it; they welcome it.

Do you want world leaders and all other influential persons to be loving and peaceful, to work for the good of mankind? "Thou shalt love." Should you love a cruel dictator? You may not always be able to love the human aspect of a person, but you can always love God in him, for God is good. God, even in a dictator, is the same God that is in you, though perhaps greatly obscured. "Thou shalt love." Love will lend wings, speed, and power to your prayers for the tranquillity of the world.

We have looked for a pattern for happy living, yet we have it already. The greatest of men stated it long ago: "A new commandment I give unto you, that ye love one another."

Now with the new-born day I give
Myself anew to Thee,
That as Thou willest I may live,
And what Thou willest be.

—*Sir H. W. Baker*

The Burden of Years

MYRTLE SHAY

ARE YOU ONE who feels that because of your age there is little or nothing left in life for you? Do you find it difficult to get a job, even though you are physically able and mentally capable of earning your own living? Are you accepting old-age assistance checks with a feeling of deep humiliation at being compelled to take them while you are still able and eager to earn your way?" Sometimes does a bitterness spring up in your heart because of the public attitude toward the so-called old-age group? If you are one of these persons, perhaps you may be heartened by the story of one woman's victorious conquest of this problem.

Letha Collins at the age of sixty-five found herself alone in the world, without any means of support. The illness of a loved one and his eventual passing had taken most of her savings. Letha was a courageous woman. During her youth she had been a stenographer. She had never ceased practicing her shorthand and typing, and she was sure that she could easily handle a secretarial job. Hopefully, she set out to find one.

On the first morning of her effort, she dressed neatly, making sure that her appearance was all that it should be. Letha had a youngish face, her hair was only slightly gray, and her steps were quick and firm. She looked like a middle-aged business woman. Answering an ad she had seen in the morning paper,

she was ushered into the office of a pleasant-faced, elderly looking man. He arose and greeted her cordially, his eyes beaming approval of her appearance. He talked with her a few moments, asked about her background and experience, then he gave her some dictation and waited for her to transcribe it. He commented favorably on her work.

Then came the question she had been dreading: "How old are you?"

Letha was not given to telling falsehoods. She answered truthfully, "I am sixty-five."

The man behind the desk stiffened. His smile faded. His attitude changed. He frowned at the notations he had been making. "Well," he said brusquely, "we have other applicants to consider. "I'll let you know. Thank you for coming in. Good day."

Letha got up, feeling the warm, bright eagerness go out of her. She felt old, very old. Her feet dragged as they took her to the door. She went home discouraged. The next morning she scanned the paper again and set out with chin up a bit defiantly and shoulders squared, even though she felt a heaviness inside her where only yesterday hope had been. Yesterday—a day that had seemingly marked the end of youth for her spirit and the beginning of despair.

Each interview that day and in the days following were but a repetition of the first one. They all began on a hopeful note and ended abruptly with Letha's truthful answer to that hateful question, "How old are you?" and the equally disappointing words, "I'll let you know."

After a week of trying, Letha was filled with panic. What could she do? Her funds were running out, and there was no one to whom she could turn for help. Acquaintances urged her to apply for old-age assistance, but Letha recoiled at the thought of it. Old-age assistance was for those who were unable to work, she argued. She did not want charity; she only wanted a chance to earn her way. She was mentally capable, even more alert than in the past, and she was in excellent health. She had a wealth of experience, but there seemed to be nothing ahead, no chance to use that experience, no place for her to work.

Her life, all of it, was behind her. What was there left for one who was sixty-five? *Only the burden of years,* she told herself despairingly. Why? Oh, why did life have to be so cruel? Why should youth have everything and old age nothing at all? Letha sobbed into her pillow, and her cry was, "Why, God? Why?"

Suddenly it seemed that a voice spoke to her out of the very depths of her own being. "I can of myself do nothing. The Father abiding in me doeth his works."

Letha stopped crying, startled by the vividness of the words that had come to her in the midst of her despair. Why had they come right then? Could it be that God had sent them to comfort her? Could He, through that bit of Scripture, be trying to get through to her, trying to bring her help?

"I can of myself do nothing," she repeated. Even Jesus had admitted to that personal frailty. He had said that the Father within Him did the work:

healed, blessed, and gave sight. The Father within, not Jesus' personal self, worked the miracles. He had also said, "He that believeth on me, the works that I do shall he do also." Could the Father in her work the miracle of getting a job for her?

Letha was a Christian, but somehow she had never thought before of God as being present within herself. To her, God had always been a being who lived somewhere in the sky, ruling the world with an iron hand, demanding strict obedience to His sometimes harsh commands, and punishing those who failed to meet His standards. God, as a loving Father deep within her own heart, was always there, ready and eager to help her.

That was a thought on which she had never meditated before. She lay quietly pondering this new idea. If God were indeed within her, ever-ready to respond to her need, then surely He could overcome even the handicap of prejudice against her age. If He took cognizance of her at all, He already knew her need. Letha remembered the words she had read so many times in the Bible without absorbing their depth of meaning: "Your heavenly Father knoweth that ye have need of all these things." And again, "But seek ye first his kingdom, and his righteousness; and all these things shall be added unto you."

Had she failed because she had left God out of the picture? Certainly she had not thought of Him as a help in her present need until that quotation from Jesus' teachings had flashed into her mind. "Forgive me, Father, for forgetting You," she whispered. "Tomorrow we'll set out together and we'll find that job."

A sense of well-being enveloped her, a feeling that all was well. Telling me about it later, she said: "It was just as if a benign presence were watching over me; as if loving arms were around me, holding me close. Never before or since have I experienced such a sense of peace. I felt that a power far above my human self was in control. The same power that rules the universe could and would provide for me. The burden of my years slipped away. I fell asleep with a 'thank you' on my lips and in my heart for the job I was sure God had promised me."

The next morning Letha again scanned the paper. But this time she did it eagerly. Instead of doubting her chance for a job, she found herself wondering which one she would get. Today she would find her job. Today God was leading her to it. Joyously she set out. "Today, Lord," she prayed. "Let me find work today."

Everywhere she went the question was still, "How old are you?" and her answer was, "Sixty-five." Then, as always, came the doubtful promise of a call if she were chosen. After three interviews, Letha was almost in tears. Had God failed her? Her heart sank with the weight of the thought that maybe He had, but she rejected it. Her faith might sag but it should not break. It could not. It was all she had. God had promised her a job and He would give her one. Over and over she repeated, *"He's leading me."* Evening came, and Letha still had not found the promised job.

Shops were closing and workers were streaming from many of the offices when she turned her steps

homeward. "Maybe tomorrow," she said doubtfully. She was within two blocks of her downtown apartment when she passed an office with a sign in the window: "Stenographer wanted." She did not feel equal to going through another interview, but her unwilling feet carried her through the doorway. A wizened little man noted her qualifications down in a book, jotting them in a corner of a page already covered with notations regarding other applicants. He asked her about her experience, and her typing and shorthand speed. She suggested that he give her a test, but he declined. "I believe you can do the work," he said smiling. Letha's hopes soared. They fell as quickly when he added, "But we have to consider all the applicants, and there are several. We'll let you know."

It was not until she had reached the street that Letha realized there had been nothing said about her age. Again hope surged through her. When two days went by without a call, Letha despaired. "Surely, Lord, surely I've done my part," she cried. "I've trusted You to help me. Please don't let me down."

The words were scarcely spoken when the phone rang and the voice of the wizened man came over the wire. "Can you come to work tomorrow morning?" he asked.

Letha's heart pounded so hard she was afraid the man on the other end of the line would hear it. Could she? She could, and said so, her eagerness underlining the words.

Letha still is working at that job. It is near her home and is the type of work she enjoys doing. She calls it the job God found for her. She still faces

many problems, but she does not meet them alone. Now she remembers the Father, who can do all things.

If your back is bending and your spirit broken beneath the burden of years, turn to God. He will never let you down if you place your trust in Him. He knows your need, whatever it may be; and He can overcome even the prejudice against old age. In reality there is no such thing as old age, for the spirit is ever young. Take heart, you who have lived long and have suffered because of the prejudice against your group. God is "closer . . . than breathing, and nearer than hands and feet." He can take away the burden of your years.

Two Loves

Elizabeth Landeweer

I do not ask for cloudless skies,
For, oh, I love the rain!
And yearn throughout a time of drought
Until it comes again;
And tuned within to God most high
Where wisdom speaks aloud,
I know, when rain begins to fall,
He cometh with the cloud.
I do not ask for endless day,
For, oh, I love the night!
The shadowed look of trees and hills,
The moon's pale drift of white,
And day might seem too harsh to bear,
A vast and empty dome,
Without God's dark; safe place of peace,
And all our loved ones home.

Open Your Hand!

EVA KENAGA

LOOK AT YOUR HANDS! They are wonderful and unique appendages, the nearest resemblance to which lies in the "hands" of apes and monkeys. We are always fascinated by the dexterous way in which these primates use their hands.

Our own hands, strong and sensitive, are so accustomed to obeying the mind that hands and mind seem to act simultaneously. We sometimes forget that the hand is but the servant of the mind. Nevertheless, it is a priceless possession.

The hand has been the symbol of work or labor for countless centuries. It is also the token of friendship and good will. Inherent in the mechanical design of this "power tool" of ours are potentialities and sensations that stagger the imagination. When we think of the intricate accomplishments of man's hands—the assembling of the parts that make up the delicate mechanism of a watch, the meticulous placement of finger on string to produce a beautiful tone, the weaving of a tapestry, the painting of a picture, the tailoring of a garment—when we think of skills like these on one side and on the other consider the stupendous amount of actual labor performed by the hands, we can but stand amazed.

We refer to our hands constantly in our daily speech. We "shake hands." When we "wash our hands" of a situation everyone knows just what we mean. The father "gives his daughter's hand" in

marriage. "A finger in the pie" conveys the same meaning to everyone. Tennyson, in his poem, "The Higher Pantheism," says, "Closer is He than breathing, and nearer than hands and feet." "High-handedness" and the "mailed fist in the velvet glove" portray sharp pictures.

Now let us consider the hand as a symbol of our own personal receptivity to the things of Spirit. To increase our awareness of this need for receptivity to our good it may be helpful to keep a picture or sculptured form of an open hand. This will serve as a constant reminder that our good is here now. We need only open our hands to receive it.

We are told that if we ask we will receive. Try turning this around, saying, "If I ask not, I receive not." This may bring you the answer to some deprivation in your life that you have been unable to account for.

When you really ask for something you are already in a receptive frame of mind for it. You have pictured yourself in possession of it, found the picture attractive, and desire it to come into manifestation. If you did not expect to get what you ask for, the chances are that you would not ask for it.

No one likes to be turned down. But much of the time we adopt the opposite attitude in dealing with spiritual attainments. We say, "I want this, God, but You aren't going to give it to me, are You?" We say, "I want so and so, but it probably isn't for me." Have you ever made up your mind to do without a particular thing simply because its attainment seemed impossible?

If we do these things we are living with the

closed fist, a symbol of our nonacceptance. We neither get nor give fully. If we expect to be prodigal receivers we should be prodigal givers. We must be willing to pour out a blessing at all times. This we can do only with the open hand that denotes generosity as well as receptivity. We need not fear that our supply will be exhausted, for while we are pouring, our supply is being constantly replenished.

A fist is not gentle and is a sign of willingness to use force in the attainment of a desire. It does not invite co-operation, but demands obedience and subservience. The person who goes around with a "chip on his shoulder" is carrying his mental fist clenched. His associates sense this and often respond in like manner.

An attitude of potential acceptance of good can be cultivated. We must prepare to receive. We must keep alert lest an opportunity to benefit escape us. We are speaking now of acquisitions in the spiritual realm, although the same law applies equally in the material world. We often hear the expression, "Well, he asked for it." We mean that the person himself prepared the way for the event—a fact that we discern more readily concerning others than ourselves. We can be incredibly obtuse in connecting cause and effect in our own lives, especially when the effect has an emotional implication. The recognition that we have only ourselves to thank is a bitter one and usually a hard one to accept. But once the facts are admitted as such we can interpret them in the light of Truth, school ourselves to accept them, and thereby learn from them.

It is during such experiences that the symbol of

the open hand can call to mind the loving intelligence that created all hands and then filled them with every good thing. All thinking persons come to realize in due time the transient nature of possessions. For the possession of loved and cherished things is truly "treasures upon the earth" and it is these things we are told not to lay up for ourselves. Sometimes it seems that the harder we cling to them the more easily they disappear. Even friends and loved ones slip away from us, until we ask in despair, "Where shall I put my trust?"

We all have our mountain-top experiences—times when our spiritual vision is so uplifted, our insight so clear, our aims and ambitions so lofty that we are loath to come down to the plateau of everyday living.

How imperative that we grasp each opportunity to avail ourselves of every good, great or small. It is when we begin to know with an inner, certain knowing that All-Good is constantly around us, awaiting our claiming, that we begin to gain in stature and understanding. It is then that our uplifted hands receive and bestow life's blessings in a divine circuit that spells life and abundance!

Words are things more real, longer lived, more deadly or useful than anything made of so-called "solid matter." To be careless of words is as dangerous and wrong as to be careless in handling dynamite or firearms.—LOS ANGELES EXAMINER

"That They Should Know Thee"

AGE AFTER AGE, century after century, year after year, there have been many and varied interpretations of what men call life. There have been many and varied interpretations of that which is at the heart of it all.

There are those who see after the flesh, who acknowledge as existent only what their eyes see and their hands handle: those to whom mind is dependent on matter, and to whom Spirit is a myth.

There are those whose concepts are of the mind, mental; whose God is reason and whose tenets of faith are based on law. Some of these have gone far, for they know that the physical universe is controlled by thought, that mind action precedes body action or physical manifestation. These acknowledge and practice the power of mental law, and are more or less under the control of cause and effect. "An eye for an eye, and a tooth for a tooth," "Whatsoever a man soweth, that shall he also reap," are the precepts and inviolable commandments of this view of man and his world. By their own concept of orderly sequence, these are constrained to acknowledge the existence of a thinker without whom there could be no thought; a great first cause, the principle of harmony and beauty, of justice and integrity. But to them the essence of life veils His face in mystery; to them He is ever the great unknowable.

Then there are those who are numbered among the pure in heart, who the Master promised should

"see God." These are they to whom Spirit is a blessed reality; to whom the kingdom of heaven is their dearest treasure; to whom Jesus is the great comrade, while the beloved name, "our Father," is forever on their lips and in their hearts. These are they of simple faith and childlike acceptance, whose loving obedience to the Master's commandments and whose unwavering vision of the miracle life of the Christ hold them close to the Father's love.

From these ranks are born the prophets and mystics, the illumined of all ages and of all peoples who, whether intellectually endowed or not, have kept the child heart of acceptance toward things divine. "Speak, Jehovah; for thy servant heareth," has ever been their prayer. And this attitude of loving humility has opened the way for larger and larger understanding, until it has been given them to see earth in heaven's eternal light and to speak the word with Spirit-born authority.

It is the mind of man that claims to be something of itself and that would be wise in its own wisdom that declares Him whom Jesus lovingly called "Father" to be unknowable. The heart is very bold: it can know Him, and it does. Such a claim is not presumption, not egotism. It is in full accord with the promise of the Scriptures and with the teachings of One to whom all power is given.

"And I will give them a heart to know me, that I am Jehovah: and they shall be my people, and I will be their God; for they shall return unto me with their whole heart."

Here it is not only promised that the people shall know Him, but that they shall know "that I am Je-

hovah." They shall know Him as law, as Principle: the just One, majestic in eternal power. Here is satisfaction for the mind even of the intellectualist who worships in "the outer court" of "the temple."

It is also promised, "And I will be their God." If we grant that the terms "God" and "good" are synonymous, there is nothing, even the so-called material blessings of food, shelter, and sufficient supply of money to enable us to live in carefree happiness with all the comfort that we may desire, that does not in a measure reveal God to us. Carry the concept of our "good" back into the less tangible things of this expression of living; identify with it our appreciation of the beautiful and uplifting, our friendships, our capacity for enjoyment—and we have knowledge of good that is a still broader revelation of the Father.

Furthermore, the verse tells us not only that we shall know Him, but that He will give us a heart to know Him. In other words, He will quicken in us that faculty, that flame of His Spirit within us, by which He is to be apprehended.

There dwells within us in that secret place known to us as the "heart," which is our holy of holies, the eternal consciousness that *is* man. Its nature is Spirit; its active principle is love. Knowing from this center within us, we recognize Him as law, which engenders faith, and we recognize Him as manifest good.

"And they shall teach no more every man his neighbor, and every man his brother, saying, Know Jehovah; for they shall all know me, from the least of them unto the greatest of them, saith Jehovah."

Is God too infinitely great to be infinitely small? Does not the divine compassion bend to infill the smallest need, to be infolded by the feeblest understanding, as well as to enrich those who demand all of Him by the importunity of their selflessness? The Father's love is tender to soothe a baby's cry, and mighty to raise the dead! It cares for the sparrow, and creates the worlds!

"And I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in justice, and in lovingkindness, and in mercies. I will even betroth thee unto me in faithfulness; and thou shalt know Jehovah."

When we remember that the soul is ever feminine before God, how exquisite the intimacy promised! For the betrothed is the dearest, the well-beloved. "In righteousness, and in justice." No right use of God's power will be denied us, so long as our vision is steadfast toward Him who is pledged to be our all-in-all. No instruction or guidance can be withheld from the betrothed who walks hand in hand with her beloved all the way. He asks only a gracious listening and a willing obedience in return for the priceless gift of the direct knowing of Himself.

"In lovingkindness, and in mercies." All that we could dream of love and good gifts is ours; yes, more than we could possibly conceive in our heart. If the human lover showers all the wealth of his love, all the material treasure that he can command, upon his loved one, how much more do we receive of the heavenly One who has vowed to each of us His faithfulness as though we were the only beloved of His heart! And in a deep, a mystic sense,

we are.

The human mind sees in terms of separation, but there is a flash of insight attainable wherein separateness ceases to exist, and we see the true man. In this vision we know ourselves and one another as one in Christ Jesus. Such an hour reveals to us the significance and the truth of Emerson's words, and we can say of ourselves: "What Plato has thought, I may think; what a saint has felt, I may feel; what at any time has befallen any man, I can understand." This leads to what modern language terms "cosmic consciousness," in which all is seen as light, and into which only love can ascend. It is our entering into the mind "which was also in Christ Jesus," and the fulfillment of His prayer, "That they may all be one; even as thou, Father, *art* in me, and I in thee, that they also may be in us."

Greater and more compelling that these promises, too definite to be gainsaid, are the words of the Master to our Father: "That they should know thee the only true God, and him whom thou didst send, *even* Jesus Christ." Not, "know *about* Thee," but, "know thee"; not, "know the truth concerning Thee," but "know thee."

No prayer uttered by the Master of prayer could ever be unanswered; no word of His could ever fall to the ground. Those who say that there is no direct knowing of God are contrary to the teaching of the Master of knowledge—the greatest who ever visited this planet. He knew what was possible, else He had not voiced it.

True it is that He said, "No one knoweth the Son, save the Father; neither doth any know the

Father, save the Son, and he to whomsoever the Son willeth to reveal *him.*"

If we acknowledge "one" in the context as man in the human or material sense, and "Son" as the true self or Spirit-man, the divine son of the Highest, then we have the spirit of Jesus' statement: that the Father is not known through the physical senses, nor yet through the intellect, but through direct contact of the intuition—the revelation of the "Son"—with omniscience.

"And he to whomsoever the Son willeth to reveal *him.*" Through this direct intercourse of the son with the Father, His perfection is revealed even unto the sense man, and in his flesh does he see—God!

It is in the humility of a great faith and a loving acceptance that you and I may confidently enter into the holy of holies deep in the silence of our own hearts and joyously expect to meet the Father face to face.

"Man shall not see me and live." No man can glimpse even the garment of God and continue in paths of error; no vision of God's presence but is utterly redeeming. We enter into the divine communion and no longer live, for after that glorious contact Christ lives in us. To see His face is death only to the life of materiality and sense delusion, to limitation and bondage. It is resurrection into life triumphant and eternal.

We who have been faithful to the practice of the one Power and the one Presence, we who have seen His garment in beauty, who have heard His voice in harmony, we who have sought to acknowledge His activity in all our ways, may be very bold,

very jubilant, in the certainty of a yet more personal knowing of Him.

We say "personal" not in the sense of form, not in the sense of possession, but in the knowledge that God is to us all that we can receive of Him, all that we can possibly conceive Him to be; the highest vision that we can grasp, the deepest mystery that we can fathom.

We say "our Father," which includes *my* Father and *your* Father—infinite satisfaction to both. He is Father both of the individualist and of the universalist.

We have acknowledged Him as life of our life, substance of our being. We have recognized our union with Him who declared, "I am the way." We have entered in at the door—the entry of the Christ consciousness. There is stillness vast and universal, yet close and warm as infolding love. We are conscious only of a great Jubilate, a paean of exultant praise. All that is within us cries in ecstasy, *"I know Thee!"*

We affirm it spontaneously. Not of ourselves, but in the certainty of intuitive knowing, the mighty words well forth: *"I know Thee!"*

We are unmindful of their import to the mind of men, unmindful of forbiddance or limitation, unmindful of the steps that brought us hither. It is the mount of transfiguration, wherein no knowledge is forbidden, no thing is seen save divine life and light and beauty, no man is seen save Jesus only, and He the very Christ.

We know that we are one in Him, and He is one in us. Herein are all things made new, and the last

enemy in consciousness is overcome, for here there are only life and love.

The voice of the I AM rings eternal: "I know Thee, and Jesus Christ whom Thou hast sent."
—*Katharine V. Holste*

We Are Not Civilized

We are not civilized
While we still tolerate
Men who use their minds
To further strife and hate
And delay the work of those
Who know the hand of might
Will never lead the world
To planes of spiritual light.

We are not civilized
Before we find in living
The humbleness of Christ
And His gentle way in giving
Understanding, faith, and love,
Which are God's golden keys
That open doors to peace
And win life's victories.

—*Harvey E. Patten*

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education; lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 1, July 1, 1956

UNITY SUBJECT—*The World Calls to Courage.*

INTERNATIONAL SUBJECT—*Writings for Perilous Times.*—I Pet. 2:19-25; Jude, verses 3, 17-25.

19. For this is acceptable, if for conscience toward God a man endureth griefs, suffering wrongfully.

20. For what glory is it, if, when ye sin, and are buffeted *for it,* ye shall take it patiently? but if, when ye do well, and suffer *for it,* ye shall take it patiently, this is acceptable with God.

21. For hereunto were ye called: because Christ also suffered for you, leaving you an example, that ye should follow his steps:

22. Who did no sin, neither was guile found in his mouth:

23. Who, when he was reviled, reviled not again; when he suffered, threatened not; but committed *himself* to him that judgeth righteously:

24. Who his own self bare our sins in his body upon the tree, that we, having died unto sins, might live unto righteousness; by whose stripes ye were healed.

25. For ye were going astray like sheep; but are now returned unto the Shepherd and Bishop of your souls.

3. Beloved, while I was giving all diligence to write

unto you of our common salvation, I was constrained to write unto you exhorting you to contend earnestly for the faith which was once for all delivered unto the saints.

17. But ye, beloved, remember ye the words which have been spoken before by the apostles of our Lord Jesus Christ;

18. That they said to you, In the last time there shall be mockers, walking after their own ungodly lusts.

19. These are they who make separations, sensual, having not the Spirit.

20. But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Spirit,

21. Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.

22. And on some have mercy, who are in doubt;

23. And some save, snatching them out of the fire; and on some have mercy with fear; hating even the garment spotted by the flesh.

24. Now unto him that is able to guard you from stumbling, and to set you before the presence of his glory without blemish in exceeding joy.

25. To the only God our Saviour, through Jesus Christ our Lord, *be* glory, majesty, dominion and power, before all time, and now, and for evermore. Amen.

GOLDEN TEXT—*Contend earnestly for the faith which was once for all delivered unto the saints.* —Jude, verse 3.

SILENT PRAYER—*I willingly accept the responsibility of a child of God and recognize His working in all that I do.*

Nearly two thousand years ago a man taught a religion and a philosophy that changed the whole trend of thought of the people. His teachings were called "the Way."

In the beginning He had few followers. He was,

like Socrates, accused of treason and killed.

His enemies took for granted that after His death His doctrine would utterly disappear, as had many doctrines before His time. However, they lacked spiritual discernment. The teachings of Jesus possessed an element which the people vitally needed, and that teaching soon sprang up in regions far beyond the little land where it was promulgated. It was a teaching that spread to many lands and has been spreading ever since.

For the word of God was given by Jesus, and the word of God is the creative agent and spiritual man in its supreme creation. Moreover, the man whom we have in the record, Jesus of Nazareth, stands far in front as is evidenced by His teachings and words. He is the divine man of this race. We should remember this, study it, and understand it.

Jesus taught that this world belongs to man and that man is responsible for it. It is man's work, and the human family is responsible for its poverty or its prosperity.

We find Christianity to be surprisingly progressive. Our religion is constantly unfolding new possibilities, new powers, and new beauties. We are on the way to a great outpouring of spiritual possibilities. More and more we are realizing what a wonderful religion we have. It is filled with all possibilities, and these possibilities are given to us in our mind and spirit.

But we need more courage. We need more initiative. We need more consciousness of this divine power in us. And when we awaken to the spiritual man, which we all have within us, we shall see that

through spiritual unfoldment we have all possibilities as promised by Jesus.

All things are to be possible to us. Only we must believe. We must believe in ourselves, in this innate spiritual man in us, and encourage him.

The first phase of every undertaking of any importance is preparation, the second performance. The first work of the disciples was to learn the truth that Jesus came to proclaim and His manner of expressing it in His life. This phase occupied them throughout the years of His ministry as their Master and Lord. The second phase opened for them after His ascension, and the text of this lesson shows what Peter considered the right and proper performance of the work of the Christ.

"The Dispersion" was the term used to describe the Jewish multitudes who were scattered among other nations from the time of the Captivity. The word can be used in a figurative sense to refer to the scattering of the thoughts or forces of the individual. Peter's message thus becomes one to each individual. Everyone needs to concentrate his forces and keep them keyed to their highest capacity. For this purpose certain rules are helpful. As this is the preparatory stage of the Christ life, it is well to master the rules so that we may invariably be able to maintain a high level of performance. Never to relax the self-watch is the price of true freedom.

The first freedom to be insured to ourselves is the freedom from sense dominion. We win this freedom by waging the good fight of faith in which everyone sooner or later must engage. In I Peter 2:11, we read, "Abstain from fleshly lusts, which war against the

soul." The battle is to the strong in faith and to the persistent in effort. Spiritual freedom is won and held by putting forth one's desire and one's strength in equal measure and in holding every inch of gain as a priceless possession.

The true follower of the Christ is law abiding. Anarchy and violence spring from "fleshly lusts" and have nothing in common with the Christ Spirit. The Christ moves a man to subject himself to man-made laws rather than cause inharmony and discord by fighting against the established order. Well-doing is the mark of the Christ Spirit, the proof that the one who seeks to express the Christ is in possession of the true way.

Freedom is above all a state of mind, having little to do with outer conditions. The "bondservant of God" is troubled by no lesser bondage. He is free from all allegiance or temptation to align himself with the so-called powers of the world. He does not chafe at the necessity of serving an earthly master. Humility is ingrained in him by reason of his long habit of acknowledging God as the source of all that comes to him.

Patience under punishment is a distinct gain in self-dominion. The man in sense consciousness resents what he calls injustice. He believes in striking a balance and keeping his account well on the credit side of the ledger.

The destiny of the earth and of its people is in the minds and hands of those who seek to know God as Spirit, and those who seek Him must seek Him in Spirit.

All the formulas given by Jesus are constructive.

He has pointed the way, and by following His instructions we shall find the formula for solving every problem.

"The Shepherd and Bishop of your souls" is the I AM or the Christ. In His care souls are secure. We keep them in this fold by resolutely remaining conscious of the Christ within.

QUESTIONS

1. How may we realize greater spiritual possibilities?
2. What is the first important phase of any undertaking? the second?
3. In connection with the individual, what is symbolized by "the Dispersion"?
4. Why is the follower of the Christ obedient to man-made laws?
5. What is the first freedom that we need to realize?
6. What is "the Shepherd and Bishop of your souls"?

Lesson 2, July 8, 1956

UNITY SUBJECT—*God's Last Will and Testament.*

INTERNATIONAL SUBJECT—*Jesus Is the Son of God.* —Heb. 1:1-3; 2:1-4; 6:1-3.

1. God, having of old time spoken unto the fathers in the prophets by divers portions and in divers manners,
2. Hath at the end of these days spoken unto us in *his* Son, whom he appointed heir of all things, through whom also he made the worlds;
3. Who being the effulgence of his glory, and the very image of his substance, and upholding all things by the word of his power, when he had made purification of sins, sat down on the right hand of the Majesty on high;

1. Therefore we ought to give the more earnest heed

to the things that were heard, lest haply we drift away *from them.*

2. For if the word spoken through angels proved stedfast, and every transgression and disobedience received a just recompense of reward;

3. How shall we escape, if we neglect so great a salvation? which having at the first been spoken through the Lord, was confirmed unto us by them that heard;

4. God also bearing witness with them, both by signs and wonders, and by manifold powers, and by gifts of the Holy Spirit, according to his own will.

1. Wherefore leaving the doctrine of the first principles of Christ, let us press on unto perfection; not laying again a foundation of repentance from dead works, and of faith toward God,

2. Of the teaching of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.

3. And this will we do, if God permit.

GOLDEN TEXT—*God . . . hath . . . spoken unto us in* his *Son.*—Heb. 1:1, 2.

SILENT PRAYER—*My will is to express the love of the Christ in my life and affairs.*

Humanly speaking, a last will sets aside all wills previously made, rendering them void and of no effect. The divine will differs from the human will in this respect, for the last will of God, which we call the New Testament, does not invalidate the first, but rather fulfills it.

The first will of God, as it was crystallized and put into permanent form for our benefit, is found in the Old Testament. That will is that we inherit the life that is divine in its essence by keeping the moral law. Moses codified the law, and the prophets and other enlightened leaders of olden times tried

earnestly to induce the Children of Israel to keep it. But it was so imperfectly kept that except in sporadic cases men missed altogether the life that is life indeed. It therefore became necessary to make a new will the terms of which would be more easily understandable and in which men could find a formula that they could follow. The New Testament grew out of this need of greater understanding, and in it God willed to show us the easy way to keep the moral law; namely, by keeping the law of love as exemplified in the life and work of Jesus Christ.

"Love," says Thomas à Kempis, "makes everything that is bitter, sweet and pleasant." If we cannot keep this law we are incapable of keeping any law of the higher realm, and no further testament or will of God need be made for us.

God spoke first to His creation, as God always has spoken and always will speak, "by divers portions and in divers manners." No set form of words, no stereotyped communication is necessary or possible. God speaks through the prophets and teachers, but the divine voice is heard also in the silence of meditation where no word is spoken, no passage read. A sunrise may speak the word of God, or "a beauteous evening, calm and still." Wherever union with the divine ideal takes place there God's voice is heard. God speaks to us "in *his* Son," who is the "effulgence of his glory, and the very image of his substance."

To make the law of love easier for us to keep, we are told to keep it by loving our neighbor. Since to the beginner in Truth the thought of God is more or less of an abstraction, he is given something con-

crete on which to work: the one who is nearest him. It is easier to be conscious of those who are close at hand than those at a distance.

A Saviour, Christ the Lord, has always been needed and hoped for, always been expected. Mankind needs to be saved from itself, from the evils that it has set in motion in the world. The triumph of good over evil is possible through keeping the law of love. Love of the good can transform the thoughts and acts of mankind. The kingdom of heaven is at hand, but the transformation from hell to heaven is brought about by a change of consciousness that puts joy in doing good in the place of the satisfaction felt by the sense man in doing evil; that stills the voice of self-centered desire with the unmistakable voice of God "spoken unto us in *his* Son." The world, inherently good, created by the Christ word of power, cannot remain permanently evil, but must become "heavenly *places,* in Christ Jesus" as our mind holds fast to the concept of the Christ power, cultivating it in consciousness and living it daily.

The Christ consciousness is not developed in us spontaneously. We enter into it purposefully and use its transforming power individually and in the life of the world. We "inherit" the power of the highest, but until we take possession of our inheritance and use it to express life in its fullness, we are not executing the divine will. To give earnest heed to the law of love is to engrave the spirit of love on the heart and in the mind. Such an inheritance enables us to realize Godlikeness and express it instead of remaining passive. The self is neither the goal nor the center of divine love. That

center or goal is the outgiving of love to meet the need of the world and to bring the heart of the lover into rhythm with the pulse of the universal life. The uprightness and love of righteousness that spring from the Christ consciousness and take form in us in right thinking and doing must be manifested. It was manifested in Jesus Christ, but no one man can make a permanent heaven out of earth. He can furnish the pattern by which it can be made, but all must work together to bring it into complete being and establish it. Our joy is to do our part in this work.

QUESTIONS

1. Under the first will and testament of God what is man's duty and responsibility?
2. How are these lightened for us in the last will and testament, the New Testament?
3. In how many ways does God speak to us?
4. What is required to make heaven out of earth? What is our part in it?

Lesson 3, July 15, 1956

UNITY SUBJECT—*Using the Christ Power.*

INTERNATIONAL SUBJECT—*Jesus Is the Saviour of Men.*—Heb. 2:9-13; 4:14-16; 5:7-9.

9. But we behold him who hath been made a little lower than the angels, *even* Jesus, because of the suffering of death crowned with glory and honor, that by the grace of God he should taste of death for every *man.*

10. For it became him, for whom are all things, and through whom are all things, in bringing many sons unto glory, to make the author of their salvation perfect through sufferings.

11. For both he that sanctifieth and they that are sanctified are all of one: for which cause he is not ashamed to call them brethren,

12. Saying,

I will declare thy name unto my brethren,
In the midst of the congregation will I sing thy praise.

13. And again, I will put my trust in him. And again, Behold, I and the children whom God hath given me.

14. Having then a great high priest, who hath passed through the heavens, Jesus the Son of God, let us hold fast our confession.

15. For we have not a high priest that cannot be touched with the feeling of our infirmities; but one that hath been in all points tempted like as *we are, yet* without sin.

16. Let us therefore draw near with boldness unto the throne of grace, that we may receive mercy, and may find grace to help *us* in time of need.

7. Who in the days of his flesh, having offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and having been heard for his godly fear,

8. Though he was a Son, yet learned obedience by the things which he suffered;

9. And having been made perfect, he became unto all them that obey him the author of eternal salvation;

GOLDEN TEXT—*Having been made perfect, he became unto all them that obey him the author of eternal salvation.*—Heb. 5:9.

SILENT PRAYER—*In quietness and confidence I seek the Christ consciousness, that I too may express its strength and power.*

In the Christ, we are told, dwells "all the fulness of the Godhead bodily." The writer, Paul, deprecates all other search for wisdom and understanding,

classifies philosophy with deceit, and states that the Christ is a sufficient source of satisfaction for us, regardless of what we may be seeking. No worldly government, no principality or power, can avail against its permeating influence.

Jesus Christ, who knew all the temptations to which flesh is heir, without knowing the ignominy of yielding to them, is able because of His self-dominion to aid those who are less sure of themselves. Since He was able to triumph over the world and to become "a great high priest," we are told to approach with confidence the same Christ that Jesus did, knowing in our hearts that we can draw on this same divine source for our supply.

Sacrifice is the giving up of something to which we are accustomed and which we can ill afford to go without. Many persons sacrifice during Lent because they feel that they must give some recognition to the season. The chief sacrifice however is that of the body itself or the life.

To sacrifice the inclinations of sense to the call of the Spirit is the true sacrifice that Jesus made and that we, following Him, are to make. We shall obtain "the heavenly things themselves with better sacrifices than these." Each one puts away sin by sacrificing the sense self to the demands of the better self. To stand for what is clean, uplifting, honest, and true is the sacrifice of the will to the Holy Spirit. Inasmuch as the life of the spirit is inestimably more satisfying and rewarding than are any of the pleasures to be gained by living in sense consciousness, we are not sacrificing anything of comparable value when we lay aside the lower for the higher. Attain-

ment may entail sacrifices, but in itself it is not a sacrifice.

The test of true greatness lies in what a man will undergo for the sake of principle, what he will endure rather than forgo his faith. Jesus Christ knew where His path led and tried repeatedly to arouse His disciples to an understanding of what lay ahead of Him, but the race thought of leadership and the power of temporal kingdoms blinded them to the things that He so clearly recognized. The Christ way to greatness meant arrest, trial, repudiation, and crucifixion, and afterwards resurrection, but Jesus did not hesitate for that reason to go up to Jerusalem.

Service is a sure way into the kingdom of heaven because through it the faculties are developed along spiritual lines. Instead of materiality as a basis, faith finds its basis in devotion to an ideal or to duty. Strength loses its aspect of physical force and becomes an attribute of character, a quality of mind and heart. Understanding outgrows personal limitations and partakes of divine wisdom.

The first essential to service in the kingdom and consequent greatness is negation of self and readiness to follow the bidding of Spirit. Jesus set the perfect example by giving up the personal self completely, even submitting to a felon's death. The price of the ransom was high, but it has freed everyone who has chosen to profit by it, and it will free countless others from bondage to the fear that the personal self is all there is, or that this self cannot be transformed. Jesus transformed it, and called His experience "the things of God." He saw God in all things. When we learn to follow Him we too shall

be able to see the great possibilities of life on the high level of Truth.

QUESTIONS

1. What is the chief availing sacrifice?
2. With what sacrifice do we obtain "the heavenly things"?
3. Is the giving up of the lower for the higher really a sacrifice?
4. In what way is service invaluable to us?
5. How can we see the possibilities of life in Truth?

Lesson 4, July 22, 1956

UNITY SUBJECT—*Playing Our Role in the World.*

INTERNATIONAL SUBJECT—*We Belong to a Great Company.*—Heb. 11:32-40; 12:1, 2.

32. And what shall I more say? for the time will fail me if I tell of Gideon, Barak, Samson, Jephthah; of David and Samuel and the prophets:

33. Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions,

34. Quenched the power of fire, escaped the edge of the sword, from weakness were made strong, waxed mighty in war, turned to flight armies of aliens.

35. Women received their dead by a resurrection: and others were tortured, not accepting their deliverance; that they might obtain a better resurrection:

36. And others had trial of mockings and scourgings, yea, moreover of bonds and imprisonment:

37. They were stoned, they were sawn asunder, they were tempted, they were slain with the sword: they went about in sheepskins, in goatskins; being destitute, afflicted, ill-treated

38. (Of whom the world was not worthy), wandering in deserts and mountains and caves, and the holes of the earth.

39. And these all, having had witness borne to them through their faith, received not the promise,

40. God having provided some better thing concerning us, that apart from us they should not be made perfect.

1. Therefore let us also, seeing we are compassed about with so great a cloud of witnesses, lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us,

2. Looking unto Jesus the author and perfecter of *our* faith, who for the joy that was set before him endured the cross, despising shame, and hath sat down at the right hand of the throne of God.

GOLDEN TEXT—*Therefore let us also, seeing we are compassed about with so great a cloud of witnesses, lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us.*—Heb. 12:1.

SILENT PRAYER—*By thought, word, and deed I strive constantly to express the Christ consciousness in my unity with all men.*

"The earth *is* Jehovah's, and the fulness thereof;
The world, and they that dwell therein."

We do not have to believe this because it is in the Bible. We have to believe it because it has been proved irrevocably true through all of history.

Confusion is a word for our times. It pervades the large and general atmosphere of human endeavor because it has its source in individual lives. We are not the victims of the confusion of the times —we are its cause. Why? Because we oftentimes refuse to recognize that God is the power that made the universe and that it operates on His laws and only on His laws.

You and I make up the world, holding it, as it were, on our intellectual shoulders. As our heads whirl our shoulders shake and the world trembles. The world is that which we see about us, families, governments, institutions, material goods. It is the trouble and turmoil, frantic effort and frustration, greed and selfish striving. It is the newspaper, the radio, television, the noise and bustle of commerce, the ebb and flow of traffic.

But the world is not life. The world is not spirit. The world is not ultimate reality. The world is only a thing, like a piece of furniture, an unstable, destructible thing. Everything in it is likewise impermanent and destructible—everything except the life within you and me.

To you and me the Creator has given His supreme gift, the breath of life, His own omnipotent Spirit. And He stands at the center of our lives, ready to govern and direct, the only One against whose power nothing can prevail.

As we picture the sort of world we should like to see, we need to recognize first of all the basic fact that God governs and directs all, and give ourselves up to His guidance. As we pray with all our hearts and with deepest sincerity for a full union with Him, we are obeying the injunction to "seek . . . first his kingdom, and his righteousness."

God starts with one man. He starts with you and me and works out through us to others. In becoming a fully rounded, Christlike individual, man advances along two paths. One path concerns his own individual overcoming. He must learn to know God for himself, and develop, or grow into, the Christ

characteristics in the way that is natural to him. "What *is that* to thee? follow thou me," must be his attitude in respect to any tendency to copy after others, to influence or be influenced unduly by them, to be overly curious about them, or to stumble because of them. As a distinct son of God and manifestation of the Father, he naturally will be, to a certain extent at least, original in his expression.

The other path is man's relation to his fellows. While every individual is a distinct being and must develop in his own God-given way, each one is, in Truth, a part of a great whole, at one with all other persons. Because of this union with all others, he must develop with the race. He must learn how to live with others and grow with them. He must associate with others for his own good as well as theirs. Because of this necessity men have built churches wherein they can gather and worship God together.

The minister alone cannot make the church strong. Officials alone cannot make a government great and good. The people in the church, in the community, in the country can do it. You and I are the people.

If we do the best we can honestly, sincerely, intelligently we can be sure God will do His part. As we become firmly established in our consciousness of Truth we can associate with others yet remain unswayed by their human, changeable thoughts and emotions. Thus we become great powers for good in helping to establish the race thought in Truth. Our presence uplifts and steadies others—the crowd in which we mingle. "Ye are the salt of the earth . . . Ye are the light of the world."

As we seek first the kingdom, "all these things shall be added" unto us. God will use you and me as influences for good in the world. All those we meet will somehow or other be helped. We shall be happy and spread happiness; we shall be confident and engender confidence; we shall know peace and inspire peace, because we shall be channels for the God of goodness and happiness and confidence and peace.

We shall stop blaming others for confusion and inharmony. We shall stop waiting for others to do something about the condition of our world. You and I shall take upon ourselves in penitence the responsibility for wrong and in faith the responsibility for righting it. "A city that is compact together" bespeaks unity, and oneness of thought and purpose. When love, peace, and unity prevail, prosperity and blessings in abundance are the natural outcome for all men.

QUESTIONS

1. How may we avoid contributing to the confusion of the world?
2. How do we observe the injunction to "seek . . . first his kingdom"?
3. What is our supreme gift?
4. What two paths does man follow in becoming a fully rounded, Christlike individual?
5. Why must man learn to live with others and to grow with them?

Lesson 5, July 29, 1956

UNITY SUBJECT—*Fortification against Trials.*

INTERNATIONAL SUBJECT—*Suffering as Christians.* —I Pet. 1:3-9; 5:6-11.

3. Blessed *be* the God and Father of our Lord Jesus Christ, who according to his great mercy begat us again unto a living hope by the resurrection of Jesus Christ from the dead,

4. Unto an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you,

5. Who by the power of God are guarded through faith unto a salvation ready to be revealed in the last time.

6. Wherein ye greatly rejoice, though now for a little while, if need be, ye have been put to grief in manifold trials,

7. That the proof of your faith, *being* more precious than gold that perisheth though it is proved by fire, may be found unto praise and glory and honor at the revelation of Jesus Christ:

8. Whom not having seen ye love; on whom, though now ye see him not, yet believing, ye rejoice greatly with joy unspeakable and full of glory:

9. Receiving the end of your faith, *even* the salvation of *your* souls.

6. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time;

7. Casting all your anxiety upon him, because he careth for you.

8. Be sober, be watchful: your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour:

9. Whom withstand stedfast in your faith, knowing that the same sufferings are accomplished in your brethren who are in the world.

10. And the God of all grace, who called you unto his eternal glory in Christ, after that ye have suffered a little while, shall himself perfect, establish, strengthen you.

11. To him *be* the dominion for ever and ever. Amen.

GOLDEN TEXT—*Humble yourselves . . . casting all your anxiety upon him, because he careth for you.* —I Pet. 5:6, 7.

SILENT PRAYER—*Through faith in the power of the Christ Spirit I can do all things.*

In this lesson emphasis is laid on faith. In Jesus Christ obedience was perfected through suffering, but faith may be perfected in the same way. One of man's greatest powers, faith, is second only to love, which it strongly resembles. Those whose faith is in God have a background of endurance that nothing can undermine. He whose faith is in faith does not give way to doubt, despondency, or other negative reaction, but holds himself true to his course without wavering.

Fiery trials weaken the faith of those who feel that life should be all smooth sailing. Before life can be calmed and made easy they must master its laws. Not only must persons keep the laws of life now and henceforth; they must undo the errors they have built into their consciousness by past habits of wrong thinking. Fiery trials are not strange when we consider how the majority of persons live and how they think. The marvel is that the trials are not more fiery still.

We are reproached for the name of Christ when we fail to have the faith that is in Christ. The failure of our faith itself reproaches us. This quality is not beyond the influence of the will. Though outwardly it may be weak, like any other faculty faith is innate and can be developed. The will can be trained to hold the mind poised in faith instead of allowing it to waver in doubt. When it is consciously developed faith grows stronger as surely as a muscle strengthens under systematic use.

When the "*Spirit* of glory and the Spirit of God"

rest upon one who believes in God and cares for the things of the Spirit, reproaches have no power to cast him down or overcome him. He knows he cannot afford to harbor condemnation of others no matter what their attitude toward him may be. He is therefore careful to keep his thought clear of criticism and his faith in goodness intact. To undergo trials of faith is no sign that the law of good is of limited application. It is a sign of growth. Someone has said that "every act of faith brings us into greater trials, where greater faith will be needed. Thus it is that many who walk by faith have failures, which those know not who do not attempt so much."

One may suffer through the critical thought of others. Since all are one, the thought of another may reach the one who is condemned and induce the state that it envisions. Murder, theft, evil-doing, meddling all are overt acts that may have their rise in condemnation. To "*suffer* as a Christian" is to suffer so-called undeserved trials. The delayed manifestation of past errors may also be the cause of suffering in one whose present ways are in harmony with the divine law. The opportunity so to discipline the self as to be able to live in harmony with Truth and goodness regardless of one's present circumstances, is to be counted a blessing rather than a curse. The gaining of discipline is a way of glorifying God under suffering and persecution.

Faith is the chief quality that gives man the courage and endurance to stand up to life. Those who see the so-called law of material might in process of being established according to a definite plan need not despair. The same power to plan and

carry out good will and universal brotherhood exists and may be used whenever those who have the good of all at heart care enough to rise up and assert it. Nothing is gained by drifting along in the belief that somehow all will come right in the end. To be effectual faith must be dynamic, active, planful, powerful.

"Doth not wisdom cry,
And understanding put forth her voice?"

Faith also, in common with other faculties that serve man, must be put to work and used in connection with everything that man hopes and expects to achieve. If opposition bars his path he is not to lose faith in the rightness of his course. To put him in touch with divine wisdom he needs the faith that quickens his insight and arouses his resourcefulness. No matter what comes to pass he needs to be convinced that God is faithful, that the universe is under law, and that life is all one. Thus he can continue undisturbed even though he humbles himself "under the mighty hand of God." That hand exalts all who study and work to express the creative will.

To be watchful without being anxious calls for faith and careful attention to the business of living. We know that life is not a gift to be taken lightly or esteemed of little worth. In the ideal it is a glorious experience, an expression of divine love, wisdom, and power. If we are to make it this in fact we must be about it night and day as Jesus was about the Father's business. Certain gains are to be made, certain heights won before man proves himself to be the full-grown son of God. If these gains can be made only through suffering, suffering then becomes

the order of the day. Present suffering is not the chief consideration and should not be allowed to deter one from continuing in his course Godward. The mature perfection of the Christ life is the chief thing, and it is worth whatever it may cost. "The God of all grace, who called you unto his eternal glory in Christ . . . shall himself perfect, establish, strengthen you."

QUESTIONS

1. What is the cause of fiery trials?
2. What does it mean to be "reproached for the name of Christ"?
3. Of what are trials of faith a sign to man?
4. How may we gain wisdom and resourcefulness in time of trials?
5. How can one be watchful and yet not anxious?

Deep-Flowing Spring

The little spring beside the highway here
Slips cool along its course in dust and heat,
Its sources far and deep in redwood groves.
Cradled in fern and tucked away in moss,
No drought, no storm can check its welcome flow
Nor soil its stream.

From Thy deep reservoirs of strength, great One,
My little stream of life derives its flow.
No press of care, no malice, no contempt
Makes the determined trickle fail or cease.
Its source is high in Thy unchanging thought,
Safe hid with Thee.

—*Coleena Cooper*

Silent UNITY

I am willing to do the will of God and thereby fulfill the promise of Jesus: "If any man willeth to do his will, he shall know of the teaching."

The Society of Silent Unity, founded more than fifty years ago, is the healing department of Unity School ministering without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some hundred consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Address your request to Society of Silent Unity, Lee's Summit, Mo. Cable address: Unity, Lee's Summit, Mo.

Give your full name and address

Prayers ANSWERED....

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from someone whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodicals in which the testimonial appeared.

I Will Come and Heal

WHEN MY DAUGHTER (now married, with children of her own) was eight years old she suffered a severe attack of acute nephritis. She had been unable to take even water for three days and was feverish and delirious.

The doctor had attended her at seven in the evening and was making arrangements to have her taken by ambulance the following morning to a nearby city where she would be placed in a hospital under the care of a kidney specialist.

I felt despair in my heart. About midnight, as I knelt by her bed in prayer, I glimpsed a small rectangular paper under the foot of the bed. On picking it up I read the words, "With infinite tenderness the Christ Spirit infolds you. By His healing power you are soothed and made whole." Typewritten across the top was the message, "Use this for your little daughter."

I did not know where the paper came from, but immediately I felt it was Truth and I felt peace of mind. I lay down by my little girl, and the words I

had read seemed engraved on my consciousness. Hours later I realized I no longer felt the heat emanating from her body. At four o'clock she sat up in bed and quite calmly asked for water. I gave her two full glasses, although for days we had been administering it by teaspoonfuls. Her full recovery followed and she was back in school within six weeks.

I learned later that a friend and neighbor had received the affirmation mentioned above from you at a time when her small daughter had a serious accident. She had sent some magazines down for my little girl and the affirmation was among the magazines. However, my neighbor did not know she had sent it to us. So you see, God helped me through you and a friend.—*Mrs. O.W.S., Ohio.*

LAST YEAR I WROTE you for help for my daughter and her family and for my own health.

Wonderful things have happened in the six months since I wrote you. The situation in my daughter's family is unbelievably improved. My own health has been excellent. My job is the best I have ever had. I work hard and am happy. We are having work done in our home—improvements that we had thought could not be accomplished for a long time.

Thank you for your help. I am trying to be worthy of my great blessings. I think of you, add my prayers to yours, and talk of your great work whenever I can make an opportunity.—*Mrs. J.V.O., Ohio.*

He Shall Have Abundance

I AM ENCLOSING a check to cover the money saved

in my prosperity bank together with a list of names and addresses for subscriptions for some of your publications for which I would like the money used. The balance may be used in the way you choose, to do some good in furthering your work.

I would like you to know that using the bank brought almost miraculous results. This is not a new experience to me, but it amazes me anew each time.

As you may remember, I wrote you my present job was coming to an end. I had no savings, and it was very important to find a new job without delay. But at the same time, I was also anxious to find the right job—one where I was needed and where I could reasonably expect to have employment. steadily.

As soon as I had written you, briefly as it was, I believe my anxieties ceased. I didn't rush around at a great rate looking for a job. I knew in my heart that the right job was waiting for me. I did do what I could to help myself, as we are taught. I contacted various business men who were acquainted with my abilities and advised them I would be interested in work. I called at two employment agencies.

I didn't obtain a job for two weeks, but at no time was I worried. When the job did come, it came in a most unexpected way. I awoke that morning with the thought strong in my mind, "Now is the appointed time." I went through the day happily and confidently, although there was no word from any of my contacts. It wasn't until almost nine that evening that I had a call. I had an interview the following morning, and the job is everything I desired—interesting work, varied duties, better salary, and ex-

tremely pleasant associates.

Thank you for your help. I want another bank right away, please. I have noticed the difference when I follow this plan. I am trying to use the drill not only for financial security, but also to know that there is an abundance of energy, ability, and strength for me to do the things necessary.—*R.M., Illinois.*

Father, I Thank Thee

As I GET DEEPER into Unity teachings, I can't tell you the satisfaction I find every day. When I think back to those dark days when my prayers were the pleading type I was taught as a child, I realize that my entire life was negative. I wonder how I passed through the sea of trouble which seemed to surround me, the sickness and death in my family, as well as my own illness over a period of ten years.

What a blessing Unity would have been to me and to my dear mother at that time. But think how a wonderful heavenly Father brought me through those tribulations in spite of my closing my mind to Him, although unintentionally.

When I look back, I can see the needless worry and fear and breakdown I went through because I thought I was the one who hauled myself back by my own will. All the time it was a higher power that healed me in spite of myself.

I am more than grateful for Unity and your wonderful help to me. May God bless everyone of you and bring you every good thing.—*Mrs. D.W.F., Massachusetts.*

UNITY CENTERS AND CLASSES

The following leaders are conducting a ministry in keeping with the Christ teachings as interpreted by Unity School.

ALABAMA

Birmingham—Katheryn Jarvis, 2803 Highland ave

ARIZONA

Globe—Sarah Lightle, 117 E Oak
Phoenix—Harold Irving, 1614 N 7
Tucson—Lilian Cook, 603 N 3d

ARKANSAS

Hot Springs—Mildred Brown, Waukesha hotel
Little Rock—Mildred Brown, 1504 Spring

CALIFORNIA

Alhambra—Albert Ransford, 25 N 2d
Arcadia—Irene Malloy, 6 N 1st
Auburn—John Hinkle, Congregational church
Berkeley—Susanna Scott, 2500 Durant
Beverly Hills—Ruth Rae, 200 S Canon
Burbank—Joseph & Mildred Haggerty, 1009 Cordova
Cambria—A Williams, Derby & Warwick
Castro Valley—Edith Gruenwald, 1025 Crow Canyon rd
Colton—Harriet Nicholls, 1044 Mt Veron
Compton—Margaret Butterworth, 115 N Chester
Culver City—Dollee Phillips, 3979 Tilden
Escondido—Lola Mays, 143 W Grand
Fresno—Edward Jennens, 985 Palm
Glendale—Clifford Carpenter, 119 S Kenwood
Manhattan Beach—Winifred Dietz, 32d & Highland
Inglewood—Maude Galpin, 226 E Spruce
La Crescenta—Mary Adams, 2819 Montana
La Jolla—Lola Mays, Woman's club, 715 Silverada
Long Beach—Louise Newman, Sarah Switzer, 935 E Broadway
Los Angeles—Ernest C Wilson, Norma Knight Jones, C Franklyn Kelly, 635 S Manhattan Pl; Helen Mouton, 4419 Mettler; Glenna Arrowsmith, 967 W Vernon; Carrie Love, 1540 W Jefferson
Modesto—Lucy Stringer, 201 Eye
Montebello Park—Gertrude Hall, 6169 Southside
Napa—Helen Wade, Churchill manor, Brown & Oak
North Hollywood—Joseph & Mildred Haggerty, 4871 Lankershim blvd
Oakland—Alma Morse, 144 Athol
Oceanside—Sonja Samiran, 1st & Ditmar
Pasadena—Max & Frances Flickinger, 293 N Euclid
Pomona—C L Tuntland, 524 E Pasadena
Richmond—Winifred Deming, 1125 Nevin
Riverside—Loren Flickinger, 3843 7th
Sacramento—John Hinkle, 1025 9th; Blanche Evans, 3728 Marconi
San Bernardino—Mr and Mrs H P Nicholls, 763 D st
San Diego—Marie Fleming, Robinson bldg, 520 E st
San Francisco—Mary Scully, 25 Fulton; Ethel Higgins, 133 Geary
San Gabriel—Ethel Turner, 325 S Pine
San Jose—Rose Emery, 40 B S 1st
San Leandro—Barbara Lyon, Masonic temple
San Rafael—Helen Wade, 701 Mission
Santa Ana—Myron & Estelle Key, 2015 N Broadway
Santa Barbara—Robert Sikking, 227 E Arrellaga
Santa Cruz—Pauline Powell, 407 Broadway
Santa Monica—Sue Sikking, 1245 4th
Santa Rosa—Helen Wade, 845 3d
South Gate—Edna Drebert, 2945 Tweedy
Stockton—Grace & Laurance Swannell, 48 W Poplar
Temple City—Glenna Arrowsmith, 5758 N Temple City
Van Nuys—Rose Schneider, 14440 Hamlin; Vera Stenen, 5745 Woodman
Ventura—Wm Noonan, 2095 Poli
Vista—Sonja Samiran, 504 S Santa Fe
Walnut Creek—Marie Giles, 1360 Locust
Whittier—Adelyn Thomas, College at Bright
Yucaipa—Unity, Woman's Club

COLORADO

Colorado Springs—Ann Winstead, 1307 W Colorado
Denver—Alice Benson, 1441 Welton
Grand Junction—Mabel Donaldson, 1001 Pennsylvania

CONNECTICUT

Bridgeport—Helene Kersten, 199 Fairfield
West Hartford—Faith Cornwall, 1 Walbridge rd
New Haven—Bonnie Adams, Hotel Taft

DISTRICT OF COLUMBIA

Washington—Margaret & E Roy Feldt, New Colonial hotel; Ann Sandefer 1733 Eye st N W

FLORIDA

Clearwater—Mary Powell, Chamber of Commerce auditorium
Daytona Beach—Mary Huck, 174 B'way
Delray Beach—Eva Rosencrans, 415 E Atlantic
Ft Lauderdale—Nora Campbell, Woman's club; Maud Guitteau, 11 NE 8th
Ft Myers—Ann Werner, 1200 Lafayette
Hollywood—Nora Campbell, 112 Harrison Arcade

Jacksonville—Wm & Bonnie Grenson, 634 Lomax; Sallye Wannamaker, YWCA, 1215 Lee

Lakeland—Lucile Miller, 127 S Massachusetts

Lake Worth—Fermor Manley, 908 Lucern, room 4

Miami—John Baughman, 412 NE 22 st

Miami Beach—May Stoiber, 5501 Pinetree

Orlando—Carolyn Parsons, 503 S Orange

Pensacola—Dorothy Thomas, 114 W Garden

Sanford—Carolyn Parsons, Valdez hotel

Sarasota—Dorothy Roy, Women's club

St Petersburg—Louise Beaty, 801 6 ave S

Tampa—Ruby Wagner, 626 No B

West Palm Beach—Hal Rosencrans, 707 Florida ave

GEORGIA

Atlanta—Wendell Mixson, 365 Ponce de Leon NE; Mabel Butts, 382 Ashby NW

Macon—Wendell Mixson, Hotel Lanier

HAWAII

Honolulu—Marie Handley, 240 Lewers rd

ILLINOIS

Alton—Elise Eckert, Mineral Springs hotel

Bloomington—Margaret Cain, 108 E Mulberry

Champaign—Viretta Sutherland, 528 E Green

Chicago—W I & Anna Hoschouer, 306 S Wabash; Unity, 64 W Randolph; Janet Beaudry, 410 S Michigan; Myrtle Moore, 1129 E 45; Henrietta Gorden, 4307 S Mich; John Johnson, 1650 S Central Park

Decatur—Hazel Erisman, 1919 E Wood

E St Louis—Florence Schaefer, 656 N 79

Evanston—Maud Kellogg, Evanston hotel

Jacksonville—Viretta Sutherland, Dunlap hotel

Mattoon—Grace Wright, Hotel Byers

Peoria—Eva Conover, 733 Main

Rockford—Bernice Biggers, 115 Regan

Springfield—Eva Conover, 709 S 7th

INDIANA

Ft Wayne—Eleonore Krafft, 2440 Fairfield

Gary—Grace Free, YMCA, 225 W 5th

Hammond—Grace Free, K of P hall

Huntington—Eleonore Krafft, Court house

Indianapolis—Margaret Strahle, 907 N Delaware; Frederick Andrews, 8 E Market

IOWA

Des Moines—Chas Roth, 3118 Grand

Sioux City—Grace Dickhaut, Commerce bldg, 6 & Nebraska

KANSAS

Hutchinson—Nona Kerfoot, 316 W 15th

Topeka—Harriet Pfouts, Jayhawk hotel

Wichita—Carl & Lois Moran, 2160 N Oliver

KENTUCKY

Louisville—Maebel Carrel, 1322 S 4; Ruth Cox, 2907 Virginia

LOUISIANA

New Orleans—Elois Echlin, 4730 Cleveland; Ruth Murphy, 3722 St Charl

Shreveport—Evans H Walker, 721 Colle

MAINE

Portland—Unity, 93 High

MARYLAND

Baltimore—E Roy Feldt, Emerson hot

MASSACHUSETTS

Boston—Elinor MacDonald, 30 Huntin

Cambridge—Edna Titus, 881 Massach

Worcester—Elinor MacDonald, Academ bldg

MICHIGAN

Ann Arbor—Maria Munro, 310 S Sta

Battle Creek—Ferne Mack, Woman League bldg

Bay City—Aelola James, 231 Washingt

Birmingham—Frank Glabach, 203 Theat bldg

Detroit—Eric & Catherine Butterwort 17505 2d blvd; Unity, 4221 Eastlaw Virginia Shipley, 115 E Grand River Lois Anderson, 146 Englewood

E Lansing—Roxie Miller, 425 W Gra River

Flint—Michael Giannuzzi, 1201 Metropolitan bldg

Grand Rapids—Leon Miller, 530 Scribn ave NW

Grosse Pte Woods—Eve Edeen, 207 Mack

Jackson—Ferne Mack, 400 S Jackson

Kalamazoo—Amy Moffett, 209 W Dutt

Lansing—Nora Hines, 217 Townsend

Midland—Aelola James, Community center bldg

Muskegon—Leon Miller, YWCA

Pontiac—Blanche Joki, 71½ N Sagin

Royal Oak—Walfred Taurainen, 101 Troy

Saginaw—Michael Giannuzzi, Woman club

MINNESOTA

Minneapolis—Lila Ranney, 2300 Henne

MISSOURI

Independence—Fannie Baldwin, 210 Delaware

Kansas City—Louis E & Ethel Mey 707 W 47th

Lemay—Julia McKee, 3701 Bayles

Lee's Summit—Unity Village Center

Overland—Kate Evans, 2422 Goodale

Springfield—Polly Weeks, 213 E Cheat

St Joseph—Osla Jones, 1202 Felix

St Louis—Wm Helmbold, 4526 W Pin Hilda Westermeyer, 3616 Bates; Florence Brummer, 4621 S Kingshighwa Ethel Bradley, 4328 Easton

MONTANA

Billings—John Wilkinson, 101 Lewis

Bozeman—Mary Wessel, 103½ Brid Arms

Butte—Mary Wessel, YMCA

reat Falls—Frank Hax, 1023 2 ave S
iowington—Mary Wessel, 322½ W Cal-
lender

NEBRASKA

maha—C N Broadhurst, 1317 N 42d

NEVADA

eno—Robt & Fay Caswell, 847 University

NEW JERSEY

sbury Park—John Manola, One Press
Plaza
ackensack—Eleanor Drew, Woman's
club
Montclair—Gladys Stevenson, 6 S Ful-
lerton
ewark—Edith Berry, Benzell hotel, 456
Broad
aterson—Gladys Stevenson, YMCA 128
Ward
idgewood—Louise Gerhold, 1 W Ridge-
wood
renton—Edith Berry, 489 W State

NEW MEXICO

lbuquerque—Mina Stevenson, 1219 Ti-
jeras ave NW

NEW YORK

lbany—Marian Hoagland, YWCA
uffalo—Lillian Matthews, Statler Hotel
ushing—Adele Woodruff, 135-42 40 rd
rest Hills—Adele Woodruff, Tennis
Grill, 6 Burns
reat Neck—Emma Jean Sartori, 1 Ash
aca—Russell Kemp, 436 N Geneva
rnbrook—Stella Wrenn, 451 Sunrise
w Rochelle—Ethel Nickelsen, YMCA
175 Division
w York—Georgiana West, 1 W 47;
Crichton Boatwright, 57 Park ave;
Josephine Siemon, 400 E 59; Stella
Wrenn, 15 E 11 st; Nanna Sutton,
360 W 125, Rooms 2 & 3; Janet Hol-
land, 2523 7th ave
chester—Elise Rosenburg, 55 Prince
hnectady—Marian Hoagland, 32 Wash-
ington
n Cliff—Adele Woodruff, 112 Downing
racuse—Russell Kemp, 110 Onondaga A
oy—Marian Hoagland, 1913 5th ave
hite Plains—Eleanor Drew, 254 Martine

NORTH CAROLINA

heville—Velma Hoffman, 430 McDowell

OHIO

ron—Wm Fischer, 1075 W Market
nton—Fred Beale, 2508 Market N
cinnati—Erna E Wissmann, 2853
Madison rd; Millie Leslie, 18 W 9
veland—Earl & Martha Anthony, Ho-
el Cleveland; Cleo Lee, Masonic tem-
ple, 3615 Euclid
lumbus—Joe Jones, 50 West 5th ave
yton—Ethel Crouch, 1008 Grand ave
milton—Mary Harding, 117 Ross
nsfield—Charlotte Dunn, 29½ N Wal-
nut
rion—Ethel Wallace, YMCA
Springfield—Ross Goodman, 2215 E High
Toledo—Wallace Tooke, 2740 Upton
Warren—Gladys Clarke, 156 High NE
Youngstown—Unity, Home Sav & Loan
bldg

OKLAHOMA

Bartlesville—Ruth Jacques, 825 Cherokee
Muskogee—Ruth Jacques, 921 W Broad-
way
Oklahoma City—Alice & Schuyler Cron-
ley, 318 Midwest bldg
Okmulgee—Ruth Jacques, 806 N Grand
c/o R W Viersen
Tulsa—Grace Kehrer, 25 E 19; Dan
Saunders, Alvin hotel

OREGON

Eugene—Hugh White, 1215 Oak
Portland—Marian Lance, 811 NW 20

PENNSYLVANIA

Philadelphia—Adelaide Cotter, 245 S 16
Pittsburgh—Andrew Carlson, 809 Arch

PUERTO RICO

San Juan—Santurce—Rafaela Melendez,
306 Condado ave, stop 17

TENNESSEE

Chattanooga—Whipple Bishop, 517
McCallie
Knoxville—Whipple Bishop, YWCA 420
W Clinch
Memphis—Hassall Self, 1911 Madison;
Montee Falls, YMCA bldg
Nashville—Susan Smartt, 1816 Broad

TEXAS

Amarillo—Eugenia Lane, 2120 Tyler
Corpus Christi—Ross Peeler, 330 S
Tancah
Dallas—Ruth Gillespie, Cora Crandall,
5638 McCommas
El Paso—Mabel Peck, 1300 E Rio Grande
Fort Worth—Ruth Johnson, 901 Page
Houston—Dale Newsum, 5002 Caroline;
Corine Smith, 3902 Leffingwell
Lubbock—Irene Duncan, 1509 B Ave M
San Antonio—Mary Myles Maverick bldg

WASHINGTON

Bremerton—Marion Brown, 925 Park
Everett—Unity, 2701 Rockefeller
Olympia—Warren Meyer, YWCA
Pasco—Beulah Scott, 1125 W Nixon
Redmond—Ella Peterson, Cedar & Kirk-
land (library bldg)
Richland—Beulah Scott, Dessert Inn
Seattle—Ross Breakwell, 4030 Arcade
bldg; Ella Peterson, 12746 33d NE
Spokane—Phil Stovin, 1124 W 6 ave
Tacoma—Warren Meyer, 2102 S 23
Yakima—Beulah Scott, 109 S 4

WEST VIRGINIA

Huntington—Clarion Lindas, Lewis Ar-
cade

WISCONSIN

Beloit—Bernice Biggers, YWCA bldg
Madison—Marguerite McAdams, 208 W
Gorham

Mercer—Ella Beierle, Rice lake
Milwaukee—Mae Lundahl, 1820 E North; Emma Terrien, 634 W Wisconsin
Sheboygan—LuVerna Bauer, 1603 S 9

CANADA

Hamilton—Unity, 21 Walnut N
London—Herbert Nicklin, 70 Dundas
Montreal—May Duncan, 2132 Tupper
Ottawa—May Duncan, Kings Daughters bldg, Laurier ave
Toronto—Mary & George Dunning, 173 Eglinton ave W
Vancouver—Herbert Hunt, 1557 W Broadway
Windsor—Unity, Murray bldg, Pitt st W

ENGLAND

Carnarvon, North Wales—Dora Johnson, Llanfair hall
Easington Village—Thomas Merrington, 11 Sea View, Co Durham
London—Ruth Hacking, 6 Stanhope Terrace, W 2
Nr Whitstable—Olive Hacking, 14 Russel dr, Swalecliffe, Kent
Sunderland—T Merrington, Co Durham

Unity literature in French: ASTRA, 10 rue Rochambeau, Paris 9e, France—Unity, 13 rue de Dousi, Paris, France; in Italian: Eva Pasini, 5 Corso Genova, Milano (328), Italy; in German: Kathe Blenkner, Deutschherrenstr 190, Bad Godesberg/Lannerdorf, British Zone; in Swedish & Finnish: Maija Blomberg, Tervakoski, Finland; Shigeharu Uchida, 2997, 2 chome, Kasuga-cho, Nerima Ku, Tokyo, Japan; W A DaSilva, Caixa 1340, Sao Paulo, Brazil (*Daily Word* in Portuguese)

The Purpose of Unity

Unity School of Christianity is a religious educational institution teaching the use of the Jesus Christ doctrine in everyday life, and is not a church. However in disseminating the teachings of Unity, based upon the Bible and especially upon the teaching of Jesus Christ, teachers have formed independent organizations for study and worship, and these organizations have evolved into groups called centers, societies, assemblies, and churches. These groups are a part of the Unity fellowship and work in close cooperation with the Unity School of Christianity, but Unity is not a denomination nor a sect. Those who study the Unity teachings and who attend a Unity church are free to keep their affiliation with any church they desire. Unity teachings explain the action of mind, the link between God and man. They explain how mind affects the body, how it brings man into an understanding of God. Accept what, in Unity, appears to you to be Truth, and withhold judgment on the remainder until you understand it.

Both Riches and Honor

By Annie Rix Militz

"Prosperity is the presence of God. It is that ex-
ression of comfort, power, beauty, and freedom which
always associated with the kingdom of heaven. . . .
dentifying prosperity with God, we see this to be the
uth of its being, that it is omnipresent and universal.
eing everywhere, you do not need to go from place to
lace to get it. You find it within. Then you carry it
ith you—you are yourself prosperity."

Annie Rix Militz makes this definition of pros-
erity in the book *Both Riches and Honor* and tells
ow man can claim his divine heritage when the Truth
ecomes firmly established in his mentality and he is
eed from the bondage of untrue thoughts.

With abundant use of meaningful and interesting
arables, some new and some from the Bible, she
ptures the imagination and makes it easy to grasp
nd remember the Truth lessons in this inspiring book.
contains six meditations and six treatments to go
ong with the Truth ideas presented and bring you
to greater realization of your good.

(*Both Riches and Honor* is $1 a copy.)

Unity Books

For Beginners in Truth	Beginning Again	
	[illegible]	
	Doctor Houston Speaking	
	Favorite Unity Radio Talks	
	God a Present Help	
	God Is the Answer	*Dutch, English*
	Great Physician, The	
	How I Used Truth	*German, English*
	How to Let God Help You	
	Lessons in Truth	*English, Italian, Swedish, German, Spanish, Russian, French, Dutch*
	More Wonderful You, A	
	Myrtle Fillmore's Healing Letters	
	New Ways to Solve Old Problems	
	Peace Begins at Home	
	Prove Me Now	
	Story of Unity, The	
	Things to Be Remembered	
	Whatsoever Ye Shall Ask	
For Healing	Christian Healing	*German, English*
	Divine Remedies	
	Jesus Christ Heals	
	Truth Ideas of an M.D.	
	You Can Be Healed	*Swedish, English*
For the Home	Unity Vegetarian Cookbook	
	You and Your Child	*French, English*
For Prosperity	Both Riches and Honor	*French, English*
	Prayer in the Market Place	
	Prosperity	
	Prosperity's Ten Commandments	
	Working with God	
For Inspiration	Best-Loved Unity Poems	
	Be of Good Courage	
	Household of Faith, The	
	Lovingly in the Hands of the Father	
	Mightier than Circumstance	
	Prayer Changes Things	
	Sunlit Way, The	
For Devotion	Effectual Prayer	
	Holy Bible, American Standard Version	
	Keep a True Lent	
For Advanced Study	Atom-Smashing Power of Mind	
	Christ Enthroned in Man	
	Have We Lived Before?	
	Know Thyself	
	Let There Be Light	
	Metaphysical Bible Dictionary	
	Mysteries of Genesis	
	Mysteries of John	
	Selected Studies	
	Talks on Truth	
	Teach Us to Pray	*French, English*
	Twelve Powers of Man, The	
	What Are You?	
For Children	Adventures of the Seven Spartans	
	Barky's New Home	
	Barky and His Friends	
	Crybaby Kangaroo	
	Jet's Adventures	
	Jet and the New Country	
	Jet's Choice	
	Teach Me to Pray	
	Thank You, God	

NEWS *from* UNITY

Coming Next Month in UNITY

In February, 1949, UNITY carried an article entitled "He Healeth Me," by L. Stevens Hatfield. Now, after more than seven years from the original publication date, Unity is still receiving requests to reprint the article. Because of the special healing help that it offers, "He Healeth Me" will be printed again, in its entirety, in next month's issue.

"The same healing power that Jesus knew and used is available to everyone who has faith in God as his health," the author tells us. "There is no condition of mind, body, or affairs that cannot be healed when divine love is invoked through prayer and the mind is kept in an attitude of praise, free from fear and worry."

Be sure to read this article on healing and all of the regular features (including the article by Charles Fillmore) in the August issue of UNITY.

Have You Tried the Bank Plan?

"When I put the Prosperity Bank drill into practice for the first time," writes a Bank user in Maryland, "I found my life becoming full to overflowing with peace, love, and contentment.

"The daily drill somehow made it easier to keep Christ in mind. When un-Christlike thoughts came to my mind I found them easier to recognize and replace with good thoughts. My faith became stronger as I recognized God as the only power in my life. When the daily drill was completed I found that a pattern had been set and my whole life was on a higher plane.

"The money I had went

further. Things I purchased lasted longer. I got a job where I had previously been told there were no openings. The strain and worry that usually accompanied my efforts to meet financial obligations was gone. Gone also was all friction and conflict in my personal relationships. Gone was fear for my future. I thank God for all these things, and for Unity."

The Prosperity Bank plan can help you, too. If you would like to try this plan, why not fill in the coupon on the back page of this issue and order a Bank with full instructions?

Vacation Retreat to Begin

The Vacation Retreat will be held at Unity Village from July 14 to July 21, this year. If you are planning to attend but have not made your arrangements, you should do so immediately.

The Vacation Retreat will, of course, include the meditation periods, exercise classes, and other special inspirational features that have helped to make the Unity retreats so popular.

For a reservation blank and a program of the Vacation Retreat, write to the Director, Vacation Retreat, in care of Unity School, Summit, Missouri.

Busy Little Hands

The entire family wil preciate *Wee Wisdom* fo help it gives in keepin younger members cons tively occupied during long summer months. It vides songs to play and s drawing lessons, puz easy-to-make recipes, c things to make, and sto that go straight to a chi heart and leave a charac building impression in memory.

The July issue of *W Wisdom* contains the first stallment of a new ser "Log Creek Landing," Alma Robison Higbee. this story Joyce Arnett a her family must move to log cabin on the river at L Creek Landing because father, an engineer, is goi to work on a flood-cont project there. Joyce and family have always mov from place to place beca of Mr. Arnett's work, Joyce is distressed at havi to move away from friends, school, and c apartment to live in an log cabin. The experiences life at Log Creek Landi make interesting, wholeso reading.

"Knight of Round's Gar-
'en," by Nita Daniel, tells
bout a picnic, a boy named
Max, and how Max learns to
e a knight in this day.

Wee Wisdom costs only
2 for 12 issues.

'They Incorporated Against Delinquency"

Ideal co-operation between
arents and teen-agers in ac-
ual practice is the theme of
Montgomery's article in
he July *Good Business*.
They Incorporated Against
Delinquency" begins:

"In the early days of the
ear 1953, the citizens of
ackson, Michigan, were just
ke people all across the
ountry: deeply worried
bout the steady increase in
uvenile delinquency. As tax-
ayers paying for the punish-
ent and rehabilitation of
e delinquents, they felt the
elinquency in their pocket-
ooks; as parents of young
eople who might go wrong,
ey felt it in their hearts and
onsciences."

This is the story of Par-
nts, Incorporated, how it
arted with a fiery editorial
the Jackson Citizen Pa-
iot, and how it grew to ful-
l its aim—to provide the
ckson teen-agers with "ex-
ting but legitimate enter-
inment" that keeps them
on the path of clean Christian living. *Good Business* costs $1 for a year's subscription (12 issues).

"Buried Gold"

A story with a significant message is "Buried Gold," by Janet Hall, in the July *You*. All of us are a little like Carrie, the heroine.

Longing for the excitement and varied activity of city life, Carrie was bored and restless on the farm. Her family's placid acceptance of a routine, monotonous existence irritated her.

Growing rhubarb, making chickens lay bigger and better eggs, plowing the crops, and keeping cows healthy were problems that did not interest Carrie. All that she could see to life on the farm was work and boredom.

The arrival of an invitation to visit her aunt in Centertown seemed to be the answer to Carrie's prayers. While there, Carrie made a startling discovery that led her to begin searching for "Buried Gold."

Teen-agers prize *You* highly, and it is easy to see why. A survey of the contents shows that the material is chosen carefully in order to suit the special needs of teen-agers. A year's subscription

for *You* makes a gift worth many times its price of $1.

"Repeat Performance"

"To read *Daily Word* every day and to think about the ideas in the lessons is an excellent way to build a good disposition toward life. If we begin our day by thinking about an idea such as: 'I am thankful for the knowledge that all things work together for good,' we set the tenor of our thinking for the day."

This excellent advice is taken from an article by Martha Smock, titled "Repeat Performance" in the July issue of *Daily Word*. It tell how we can practice the largest ideas of which we are capable in the simple everyday affairs of life, and of the valuable help *Daily Word* can be in doing this. Now is a good time to become acquainted with *Daily Word*, or if you already are, to introduce it to your friends, for this article gives some sound advice on how to use *Daily Word* to the best advantage. This pocket-sized monthly contains a pagelong meditation for each day of the month, along with a powerful affirmation and appropriate quotation from the Bible. It costs $1 a year.

Vacation Reading for Children

Unity's books for younger children are ideal for reading aloud. *Crybaby Kangaroo, Barky and His Friends,* and *Barky's New Home,* written by Georgia Tucker Smith in fascinating rhymed prose, are the kind of stories that children love to hear over and over. *Thank You, God* is a beautiful book by Bill and Bernard Martin that gives young children an awareness of God and an undertanding of prayer. These four large-size, illustrated books make fine gifts at $1 each.

Unity's books for older children are delightful reading. *Jet's Adventures* (Unity's award-winning juvenile book), *Jet and the New Country,* and *Jet's Choice,* are exciting stories about the pioneer days in the West written by Bula Hahn. The *Adventures of the Seven Spartans* is a collection of fourteen fascinating stories about the members of the Spartan club and their adventures. *Teach Me to Pray* is book of thirty stories and prayers for children by Bill and Bernard Martin. Each of these five books is attractively illustrated. They are lovely gifts at $1 apiece.

ARE YOU LISTENING?

You can start your day the inspirational way by joining the more than 3,000,000 persons who listen to the "Unity Viewpoint" radio program. They find that the fifteen minutes of morning inspiration replace worry and depression with confidence and good cheer.

The "Unity Viewpoint" program offers thoughts of Christianity for weekdays that will help you to apply Truth principles to your everyday living. You will learn how you can become the victor over any circumstance with divine guidance. Faith in a generous, loving, and all-powerful God gives a whole new mental outlook; the positive approach to life brings a new happiness and a sense of freedom.

Make listening to the "Unity Viewpoint" a part of your morning schedule. It will leave you refreshed and eager to meet the challenge of the day.

This program is sponsored by its listeners, for it is made possible through the love offerings of Unity friends.

Tune in to the "Unity Viewpoint" today. It is broadcasted regularly from coast-to-coast on more than 50 radio stations. Consult your local newspaper or send for a free schedule of broadcasts to:

UNITY SCHOOL OF CHRISTIANITY
LEE'S SUMMIT, MISSOURI

THE SUBLIME ADVENTURE

"The search for God is the sublime adventure of each man," writes Elizabeth Sand Turner.

Let There Be Light and the *Metaphysical Bible Dictionary* are good guides in this search, and all serious Bible students will be thrilled with them. With the help of these two books familiar passages come alive with new meaning and new light is shed on some that previously seemed vague.

Let There Be Light, by Elizabeth Sand Turner, gives some high lights on the rich spiritual meaning of names and events in the Old Testament. "The writers of the sixty-six books of the Bible," she writes, "penned their words in the spiritual consciousness, and only in the spiritual consciousness can these books be interpreted."

Let There Be Light is larger than most Unity books and costs $2 a copy.

The *Metaphysical Bible Dictionary* explains the spiritual meaning of the names of persons and places as well as significant words and phrases found in the Bible, their derivation and correct pronunciation. Years of research and preparation went into the writing and printing of this 706-page book.

The *Metaphysical Bible Dictionary* measures 7 x 10 inches in size, is bound in brown Keratol, and is priced at $5 a copy.

UNITY SCHOOL OF CHRISTIANITY
LEE'S SUMMIT, MISSOURI

Sunday-School Teachers Everywhere . . .

. . . Are finding that the *Unity Sunday-School Leaflet* makes it easy to quicken a child's interest in God. It makes Truth principles easy to grasp and understand. Here is a sample illustrating the International Bible Subject of confidence in God:

"The Flower of Faith"

"Can you imagine a beautiful lily worrying? Jesus called attention to the way the lilies grow, to the fact that they do not fret and fume about tomorrow's problems. They simply do their best to be beautiful lilies, and God supplies all that they need for life and growth and beauty."

This eloquently simple explanation of the flower of faith taken from one part of a *Unity Sunday-School Leaflet* is typical of the way it puts Truth messages across. The features in each four-page *Leaflet* include: the International Bible Subject and Text (the Bible verses of each week's International Sunday School Lesson are printed in the Leaflet); "The Lesson Story" (told in simple story form); "What the Lesson Teaches" (at least three principle points are explained); and a "Frank and Frankie" story of how a boy and girl apply the lesson.

Mailed monthly in packages containing a *Leaflet* for each Sunday and one *Teachers' Section*, the *Unity Sunday-School Leaflet* is priced at $1 a year.

UNITY SCHOOL OF CHRISTIANITY
LEE'S SUMMIT, MISSOURI

"Prayer is not conquering God's reluctance but taking hold upon God's willingness."

Do not hesitate to ask God for anything that you need. God loves to serve you, and His will for you is far greater good than you could even desire for yourself. Form the habit of asking and expecting God's help and you will see how surely He will respond.

The purpose of the Prosperity Bank plan is to drill you in reliance on God to meet your every need. An affirmative prayer is sent you to be used daily, and Silent Unity co-operates with you to make this prayer effective. Use the Bank drill seven weeks. Each day as you pray for your own prosperity, drop a coin in the Bank to provide Unity literature for your friends. Praying and sharing will hasten your demonstration.

Unity School of Christianity, Lee's Summit. Mo

Here is my order for three UNITY gift subscriptions and a Bank in which to save the $3 cost of these subscriptions.

NAME .....

Street .....

City ..... State .....

NAME .....

Street .....

City ..... State .....

NAME .....

Street .....

City ..... State .....

SENDER'S NAME .....

Street .....

City ..... State .....

Please indicate postal zone number, if cities are so divided.

U-7-5

TRUTH ARTICLES FOR NEW READERS

In July, *Weekly Unity* is presenting a series of Truth articles. These articles are written by Unity's favorite authors especially for new readers. The articles appearing are:

July 1—"The Power within You." W. G. Montgomery tells how anyone may discover and use this power to improve his life.

July 8—"Half Full or Half Empty?" Myrtle Shay shows how the half-full attitude has helped others and how it can help anyone to prosperity.

July 15—"It Pays to Pray for Wholeness." Clara Palmer, as a nurse, experienced many spiritual healings and tells here of the importance of prayer in healing.

July 22—"You Are Wonderful!" Mary L. Kupferle stresses the importance of appreciating your worth as a child of God.

July 29—"What You Don't Know *Does* Hurt You." Anyone who has seemingly failed to receive an answer to prayer may find the reason in this article by Constance Foster.

You can be a channel of good by sending your friends who need understanding *Weekly Unity* as a gift from you, in time for them to receive the copies containing these special articles. All the articles, stories, and features in *Weekly Unity* present, simply and clearly, the practical use of Truth.

Weekly Unity comes each week for $1 a year.

UNITY SCHOOL OF CHRISTIANITY
LEE'S SUMMIT, MISSOURI

It Is Good to Draw Nigh unto God

It is good to draw nigh unto God
  At the waking of early dawn
When fresh from the portals of mystic night
  A glad new day is born.

It is good to draw nigh unto God
  In the heat of the noonday strife;
To feel for and find in the great within
  The pulse of His quickening life.

It is good to draw nigh unto God
  In the cool of the eventide,
And leaving the cares of the busy day,
  In His presence quite still to bide.

It is good to draw nigh unto God
  Whatever the hour may be;
For wherever thou art, in infinite love
  Thy God hath drawn nigh unto thee.

—*Boadicea T. Jameson*

UNITY

UNITY FOR JULY 1956